The Missionary Herald

VOLUME CXI APRIL 1915 NUMBER 4

THE American Board's mails from Turkey are now most stirring. They come quite regularly and from all sections. On the day this paragraph is written, for example, have been received ten or a dozen letters from centers as far apart as Constantinople, Bitlis, and Mardin; and in the Balkan States from Salonica in Greece and Samokov in Bulgaria. With its 200 missionary correspondents in these regions, the American Board is better situated than any other organization in the United States or in Europe to get detailed and reliable information as to what are the conditions in these feverish lands. That the Board's facilities for getting news are unique is evidenced by the fact that both the Associated Press and the metropolitan newspapers seek to keep in close touch with the Board Rooms.

Letters from Turkey

If the readers of the *Missionary Herald* do not find all matters of current interest as regards Turkey reported upon in what appears in its columns, they will understand that all that is written does not get by the censor. Several of today's letters were in part blotted out; others had sections cut from them. And of what does come through editorial prudence requires the suppressing of a part that the missionaries and their interests may be protected from the charge of publishing what Turkish officials would conceal. Our correspondents caution us continually not to misuse what they write. As it is, we learn that some numbers of the *Missionary Herald* have been stopped from entering Turkey, as objectionable to the censor.

But enough remains without restriction to make the Board's Turkish news, as has been said, quite incomparable for variety, definiteness, and accuracy. It throws light upon physical and industrial conditions, upon the temper of the people, upon the social bearings of the agitations of the war, and, of course, upon the religious and missionary aspects of the time.

All of which leads to the suggestion that no reader of this number should pass by the Letters from Turkey in the Foreign Department.

A LETTER upon American Board business from United States Ambassador Morgenthau, received at the Rooms February 25 and dated Constantinople, January 21, contained this significant paragraph:—

Ambassador Morgenthau's Message

"I never felt any doubt about the safety of the American missionaries, and I am now assured by the proper authorities that they will treat all the Canadians and Englishmen connected with American missions with the same consideration."

This was welcome and reassuring news, just as the Allies were beginning to press their way into the Dardanelles and toward Constantinople. If a watchman so alert, intelligent, and fair-minded could utter so confident a report, we were certainly entitled to accept the unvarying testimony of the missionaries that they felt themselves safe and in the right place.

THE officials of a city in Asia Minor seized the American Board's building there; the cross upon it was taken down and a day later, at midnight, a crescent was substituted. There was a procession and the building was formally occu-

An Act of Oppression

pied, though it is not clear that all the ceremonies incident to making it a mosque were observed. At present the building is used for a Turkish school, the church part being assigned for school prayers. The building has been renamed "Patience Mosque," in recognition of the patience the Turks have so long shown in hearing the bell call to Christian worship! The technical ground on which the seizure was made was that the *firman* for the building was secured by an Englishman (one of the American Board's Canadian missionaries) through the British rather than the American embassy, and that it was held in the name of this missionary. We understand that the case has been taken up by the American embassy in the Board's behalf, and we look for a satisfactory settlement.

Mexico Missionaries Crowded Out

By telegram from San Diego, repeating a wireless dispatch from the United States Steamship *New Orleans* at Manzanillo, the nearest port to Guadalajara, word came to the Board Rooms that Mr. and Mrs. Howland and Mr. Fritts were marooned there, but expected to reach San Francisco March 4. It made clear that they were compelled to leave Guadalajara and to seek to return to Chihuahua by this roundabout route. What a commentary it is on conditions in Mexico, that after all these weary months of ineffective and guerrilla warfare communication is still broken between the northern and the southern parts of the republic, and we seem no nearer to peace and order.

The situation, desperate as it looks from many points of view and lamentable from all, is peculiarly trying to those who are seeking to restore and reorganize missionary affairs. As will be seen from contributions in the Foreign Department, active work is under way again at Chihuahua; farther to the south there is still delay, interruption, and anxiety. Our government has so far kept us from war with Mexico, but it has hardly increased respect for American statesmanship in the eyes either of Mexicans or of other Powers having interests in that demoralized land. Mrs. Howland's account of the escape from Guadalajara and the "subsequent proceedings" is not agreeable reading for American citizens, to say nothing of friends of missions.

Good News for China

Announcement is made by the Rockefeller Foundation that it has decided to undertake an extensive plan for improving medical and hospital conditions in China. As a result of the careful report of a special commission that last year studied the situation on the ground, the China Medical Board of the Rockefeller Foundation has been formed as follows:—

John D. Rockefeller, Jr., chairman; Wallace Buttrick, director; Pres. Harry Pratt Judson, Pres. Frank J. Goodnow, Dr. Simon Flexner, Wickliffe Rose, Jerome D. Greene, Starr J. Murphy, John R. Mott, Dr. Francis W. Peabody, Dr. William H. Welch, Frederick T. Gates. E. C. Sage is secretary of the board, and Roger S. Greene is to be the resident director in China.

The plan contemplates, first of all, the development of medical education; the establishment, equipment, and support or the aid of such first-class schools as may send out a large body of well-trained doctors; then the strengthening of the staffs of mission and other hospitals existing in the vicinity of these schools. Other features of the plan are the creation of six fellowships open to Chinese graduates for foreign study, the enabling of missionary societies to increase their staff of trained nurses, nursing scholarships, aid to nurses' training schools, tuberculosis hospitals, etc.

This action has been taken after conference with mission boards working in China, and with the purpose of coöperating with them and taking

advantage of the ground that they have broken. The character and ability of the men named as directors, together with the abundant resources at their command, make this announcement epochal in the history of China and of America's service to her. It will bring fresh courage and determination to a large body of missionary men and women who have long been heroically fighting disease in China, with its accompaniments of ignorance, dirt, and superstition. The Christian quality of their ministry will not be weakened; their professional equipment and resources will be mightily reënforced. We greet the announcement with gratitude and with joy.

A Friendly Official Gone

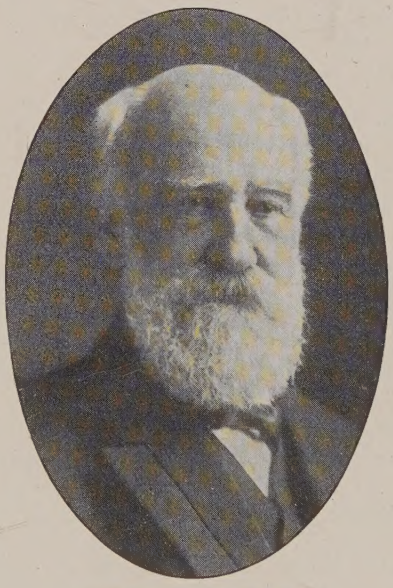
WORD has come that Mr. Shih, the late magistrate of Fenchow, in Shansi, China, has been executed. He is the man who as chief official of that district used his influence to forward the plan of government and mission coöperation in educational affairs. Reference has been made to him frequently in the columns of the *Missionary Herald;* to his personal bearing, as an educated and progressive official; to his friendship for the mission; to the address indorsing Christianity which he delivered in the church less than a year ago. The station has lost a true and valued supporter.

It seems that during his magistracy he incurred the enmity of a wealthy family in Fenchow, and when he was promoted to be one of the national commissioners of education at Peking, at once they preferred charges against him and backed them by a lavish expenditure of funds. He was tried in the capital of the province and sentenced to twelve years' imprisonment. Somehow, as happens in China, this sentence was altered into an order for his death. He was accused of grafting, and it is not doubted that some of his under officials were crooked; perhaps he had to suffer for their guilt, as so progressive and outspoken an official might easily be represented as dangerous. It is said that Shansi has had too many progressive men lately for her own immediate good.

All of which indicates what a long road China has to travel before she arrives at orderly and just government; and what patience, tact, and wisdom are required of our missionary representatives to steer their ship safely through the whirlpool of China's politics.

A Noble Career Closed

THE passing of Dr. George Washburn, recorded in the last number of the *Missionary Herald,* took from earth one whose eyes were watching current events in the Levant with peculiar interest and penetration. The author of "Fifty Years in Constantinople"



PRESIDENT WASHBURN

had a rare knowledge of those mixed and mysterious forces which for generations have been operating in Turkey and the Balkan States. As missionary, educator, and unofficial statesman, Dr. Washburn had no inconsiderable share in the development of events in the Near East. His service to the

American Board in the two periods when he was one of its staff and afterward when, as the head of Robert College, he was in close association with missionary interests, was conspicuous and effective. Quiet in manner, prudent, farseeing, resourceful, and resolute of will, he held his way amid the intrigues and duplicities of the Turkish capital till he became a tower of strength not only to the college he built upon the heights, but to every good work and worker in the land. It is not necessary here to review in detail the story of his eventful years; their record has appeared in the columns of the secular and religious press. All that we may now do is to record with gratitude and affection the obligations of this Board and of all who love it to the veteran servant of God, whose life was so closely bound to the missionary enterprise in Turkey.

In these later years, while living with his son in Boston, Dr. Washburn has been a frequent caller at the Board Rooms. No visitor was more welcome. With his wealth of knowledge, his superb and balanced judgment, his warm sympathies, and his loyalty to the missionary aim, he brought to those busy with the office cares information, counsel, and cheer. We shall miss henceforth the light of his understanding and the warmth of his heart.

Industrial Missions

WHAT is being attempted for the Negro of this country at Hampton and Tuskegee, Amanzimtoti, Mt. Silinda, and Chisamba are trying to do for the African in his own home. Likewise in India and Turkey a department of mission work which is developing and assuming new importance is industrial training. The Envelope Series issue for April treats of this special and interesting form of foreign missionary endeavor. It is the first publication of the Board to survey at any length this department. Read the notice in our advertising pages, and get this first issue of a new volume. Your subscription helps directly to maintain the second class mailing rate of this little quarterly.

As to "Enemy Subjects" in the Transvaal

IN Africa as well as in India our missionaries are alert to do what they can to alleviate the misfortunes of German missionaries who find themselves embarrassed as "enemy subjects." The Transvaal Missionary Association, of which Rev. F. B. Bridgman is president, reports that deputations have repeatedly visited the proper officials with a view to securing all possible consideration for German missionaries, and urging the debt which South Africa owes to German missions. In each case the deputations were sympathetically received. At the last interview the government hinted that the older missionaries and those on the Rand would be undisturbed. With regard to the others, individual cases, accompanied by guarantees from British-born subjects, were promised considerate attention.

Turkish Relief Funds

WHILE Europe is pouring out unimaginable sums of money to continue the war, America is being increasingly besieged for funds for the relief of those whom the war despoils. Belgium relief, Polish relief, and now Turkish relief successively make their appeal. A Palestine-Syria Relief Committee, organized in New York, of which Prof. Talcott Williams is chairman and Secretaries Barton and Smith are members, proposes to join Zionist and other Jewish organizations in undertaking to provide relief for the destitute of all races in Palestine, Syria, and Asiatic Turkey. Several large gifts amounting to $125,000 are reported, and an appeal has gone out to the American people to help.

Meanwhile the American Board, in response to direct and urgent appeals from Dr. Shepard, of Aintab, and others of its missionaries in various

parts of Asiatic Turkey, has been receiving and forwarding gifts of money in larger and smaller amounts. As grain is reported plentiful and cheap in many sections of the land, with only money lacking wherewith to buy, this remittance of funds by cable, through Treasurer Peet at Constantinople, seems the promptest and most direct method of relieving the appalling distress. So far there has been no serious difficulty in transmitting funds in this way, and it is not anticipated that, whatever befalls the Turkish government, communications with American institutions in Turkey will be stopped.

Turkey's "New Rules" Again

WORD comes from Turkey that the operation of the "new rules," whose drastic attitude toward foreign schools and hospitals was commented upon last month, is to be postponed till April 1. That would seem to be an appropriate day in which to set in motion such foolish and suicidal legislation. The embassy, we understand, is moving for a further postponement. The missionaries, while carrying themselves with prudence and patience in the event, make no concealment of the fact that they regard the rules as hostile and injurious.

President MacLachlan, of the International College, Smyrna, in an interview with the deputy of the Maarif Mudir concerning the bearing of these rules, set forth forcibly the mischief they would do the best interests of Turkey as well as the schools at which they were aimed. Dr. MacLachlan says:—

"I went over with him the whole question of American schools in Turkey, especially with regard to the religious foundations upon which they rest—that in our view among the most serious hindrances to progress in this country were race antipathy and sectarian bigotry, both of which were fostered by the community school system, by which each of the races and communities were educated separately; that in American schools, in which all these races and communities met on a common footing, we were rendering valuable service to the government in breaking down these racial and sectarian barriers to progress by creating a spirit of common interest and of mutual dependence and coöperation; that there are bonds which unite Moslem and Christian and Jew in a common brotherhood, and that perhaps the most effective of all the means by which we are emphasizing this truth is in the brief ten or fifteen minutes which we spend together every morning in worship of and prayer to our common Heavenly Father; that to break in upon this custom and privilege by any new regulation emphasizing our differences was not only to strike at a fundamental principle and practice of all American schools in Turkey, but also to stop one of the most valuable services which these schools are rendering to the people and the government of this country. I further explained to him that so strongly did we feel that all education, to be of real service to the state, must rest on positive religious and moral foundations, that not only we who are engaged in this educational work, but also our friends in America who have founded and who are supporting these schools would not consider our services and their gifts and sacrifices worth while if we were not to be permitted at least to emphasize the great fundamental truth of the fatherhood of God and the brotherhood of men."

New Haven in October

THAT the good people of New Haven are awake to what is to happen in their city next October and that they wish all American Congregationalists to have it in mind also is evident from a letter received from Dr. Maurer, chairman of the Committee of Arrangements, asking what they can do to help in the publicity work. With the National Council and all the national benevolent societies emphasizing the fact of the joint meeting, with the Commission on Missions publishing an advance and

tentative form of its proposed report, and with the kindled expectancy that Congregationalism is now to be revealed in its reorganized and up-to-date efficiency, it would seem that every Congregationalist who can possibly do so must be already planning to be on hand in October.

Novel College Mission Study Classes

IT is exhilarating to note the increasing interest being taken by college men in foreign missionary undertakings. Inquiries are coming to us from new institutions and concerning all kinds of missionary enterprises. A letter from the president of one of the leading state agricultural colleges of the country reports that six or eight juniors and seniors have asked that a class be formed for the study of agricultural missions, and requests to be put in communication with those who can open up to them that subject. Again a class is formed of students in a leading school of technology for the study of industrial mission work, and aid is asked in presenting to it the conditions of industrial life in mission lands and the efforts that are being made under missionary leaders to improve those conditions. The fact is, the eyes of our educated and thoughtful young men are being turned to world problems, and they are beginning to see the significance of the missionary enterprise in its effort to make better men in a better world.

Union Undertakings in China

IN China, as in no other foreign mission field, union educational institutions are being tried. A map of China and Korea, worked out by a Committee on Christian Education in the Mission Field, of which Dr. T. H. P. Sailer is the expert secretary of the American section, shows fifty-four schools located in these countries that are under interdenominational auspices. They include ten colleges of arts and sciences, fifteen theological schools, nine medical schools, five Bible training schools, six high schools, two nurses' training schools, and seven normal schools. Thirty-eight societies coöperate in one or more of these institutions, twenty-two American, ten British, four Continental, two representing Australia and New Zealand, respectively. Peking, Foochow, and Canton, named as three of the seven important union centers, are the only ones of the cities in which the American Board has stations. Yet it is coöperating in ten institutions. In all three of these cities plans are under way for still broader union undertakings. In Peking it is anticipated that all the denominations represented will combine in one large Christian university, including professional schools. At Foochow also a union college or university in which the six American and English societies working in that city shall join is already accepted by all in its plan, though the lack of funds for property and equipment delays the execution of the plan. In this era of China's huge awakening and clamor for education, it is inspiring to see the Christian forces getting together to provide some worthy and commanding institutions of learning.

A Turkish Official on American Schools

THE Turkish governor general in authority at one of the largest cities in that empire, in a recent conversation with an American, not a missionary, concerning the American schools in his vilayet, said: "I have the most friendly feeling toward these schools and desire to do nothing to harm them. I wish the Americans would found more of them in Turkey, as they are a benefit to the country. I see no reasons for taking measures against them, even on religious grounds." This official also said that he recognized that the "new rules," prescribing for one item that all teaching should be done in the Turkish language, would be equivalent to abolishing these schools, as the professors could not teach algebra, geometry, etc., in Turkish. He indicated his purpose to go slowly in putting these new rules into execution.

We learn that the American ambassador at Constantinople has advised the faculties of all these American schools not to yield a single point in conforming to these new rules concerning which united and determined opposition is being made by all the Great Powers. Evidently American missionaries and their schools still have friends among the Turkish people and influential support from the representatives of other governments there.

Two New Publications

THE Annual Report of the American Board for 1914 is out. It contains valuable surveys of each mission field for the year past; is embellished with many pictures and a set of four-color maps of the mission fields, revised to date. Those who have seen it are impressed with the fact that this book of 278 pages is a veritable storehouse of valuable information about the Board's work. Send a silver quarter and your address and discover for yourself what the book contains.

Various articles and letters from the West Africa Mission recently printed in the *Missionary Herald* have been brought together and reprinted in a twelve-page leaflet, under the title, "Twenty Years in West Central Africa." It gives a good idea of life and work in this young mission. Copies may be had without charge.

Strength of the Mission Bond

ACCORDING to the *Christian World* (London) for February 18, Mr. J. H. Oldham, M.A., has received from Herr H. Ohler, chairman of the German Missions Ausschuss, a letter in reply to a communication sent to that body by the Standing Committee of the Conference of British Missionary Societies, with respect to German missionaries in distress. Herr Ohler, writing to Professor Haussleiter on behalf of the German Missions Ausschuss, says:—

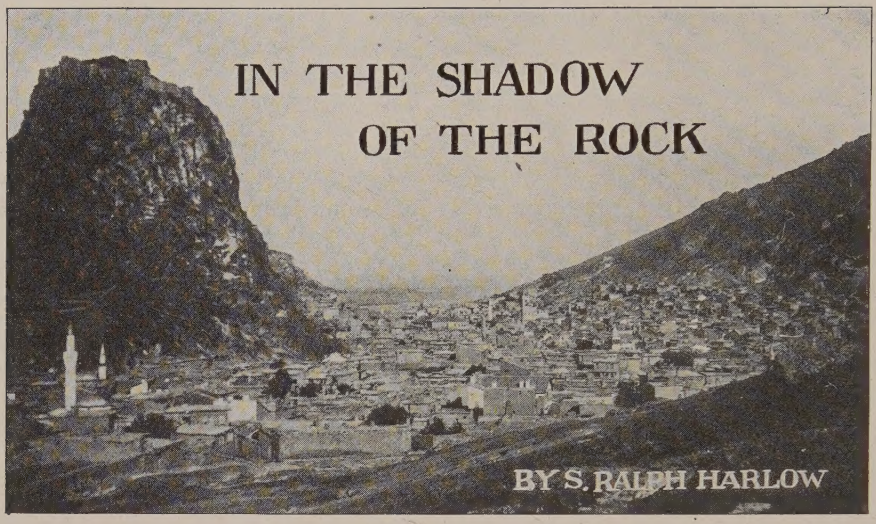
"Our hearts have been touched by the kindness of our British friends in offering their fraternal help to German missionaries in distress, wherever such help is possible. Will you please express to the Standing Committee of the Conference of British Missionary Societies, on behalf of which you wrote, our sincerest appreciation and gratitude. Meanwhile, the imprisonment of German missionaries has offered several opportunities to their British fellow-workers to fulfill the promise given by the Standing Committee, and we gratefully acknowledge their kind endeavors, even where the result has not been such as they themselves may have desired."

Taken in connection with Dr. R. A. Hume's report in this issue of the *Missionary Herald* of the efforts of our Ahmednagar missionaries to comfort the German missionaries interned there, here is striking proof that the comradeship of Christian missions is a reality, and that it stands the strain even of racial or national disruptions.

Pacific Coast Missionary Home

A GROWING conviction in the minds of some citizens of Claremont, Cal., that a missionary home should be located there has taken form in the incorporation of the Claremont Missionary Home. Dr. David F. Fox, of the First Congregational Church of Pasadena, is president; Miss Mary A. Porter, now of San Diego, but till recently of China, vice-president; Rev. W. C. Merritt, of Claremont, secretary; and Martin Abernethy, president of First National Bank of Claremont, treasurer. It is planned to erect a dignified and suitable building as a home for missionary children, together with a group of attractive bungalow cottages, nicely finished and furnished, for missionary families.

A choice site of nine lots, finely located, with the Sierra Madre Mountains on one side and the town and valley on the other, has been given to the board of directors by Mrs. Helen G. Renwick, of Claremont; some small gifts of money have been added; endowment is now to be sought for its buildings.



IN THE SHADOW OF THE ROCK

BY S. RALPH HARLOW

"HELL must be the station just beyond Afion Kara Hissar," a visitor to this city in the interior of Turkey once declared; while an Armenian teacher who had spent much of her girlhood there said, "It is Hell!" Now that you have Afion Kara Hissar geographically located, I would that you might look out across its thatched mud roofs, its dirty streets, its gray mosques with their minarets, and its great rock rising 800 feet from the heart of the city and crowned with the ruins of an ancient fortress.

Forty thousand people live in the shadow of that rock. More than thirty thousand are Moslems; the remainder are Christians, mostly of the Armenian Gregorian Church.

No woman dare show herself on the streets of Afion Kara Hissar unveiled, yet do not let this convey to you the impression that it is because the city is the abode of purity and modesty—far from it; no playground in all the city rings with the laughter of children at their games, though the streets are full of children. No park, no green lawns, no gardens, no trees, except a few near the foreign railway station, a mile away, greet the tired eyes—only mud, mud streets, mud houses, mud hills, and rock towering 800 feet above the city.

Its rock is not the coldest nor hardest thing in Afion Kara Hissar. The coldest, hardest problem is the people who live in its shadow, the mass of ignorant, fanatical humanity, bound by a thousand fetters of superstition, Moslem and Christian alike.

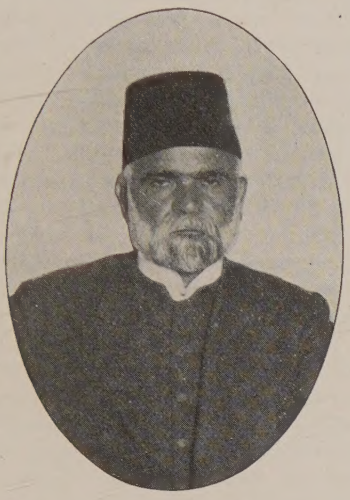
At the foot of that rock, in a building containing church, school, and home, live a man and his wife and their daughters.

Hagop Yeranian was born in Marash in 1856. At the age of twelve he was taken from school and set to work, since he must help support the other eleven children in his father's home.

In Turkey, where illiteracy is no disgrace, most boys give up all idea of a higher education when sent to the factory or the field. At the age of seventeen, Hagop Yeranian had a definite spiritual awakening. His parents were Protestants and he united with the church on confession of faith. He soon resolved that by the grace of God he would fit himself for the work of the Christian ministry.

With this new ideal before him, he began going to a mission night school while he continued his work by day

for the support of the growing family. So earnestly did he apply himself that he was sent to Aintab to the American College. From Aintab he would go



MR. YERANIAN

out into the surrounding country, preaching everywhere the gospel, and so marked was his devotion and so intense his zeal that he was sent to the theological seminary at Marash. Now was his cup of joy full. The spirit of the man is revealed by a line from a letter written to a missionary friend, in which he said, "If you can send me to Hell itself, I will gladly go to preach the gospel of Christ." During these days in the seminary he spent the summers preaching in the villages, and met the girl who later became his wife and loyal supporter in all his later ministry. She was teaching in a mission school and was herself a graduate of the American School for Girls at Hadjin.

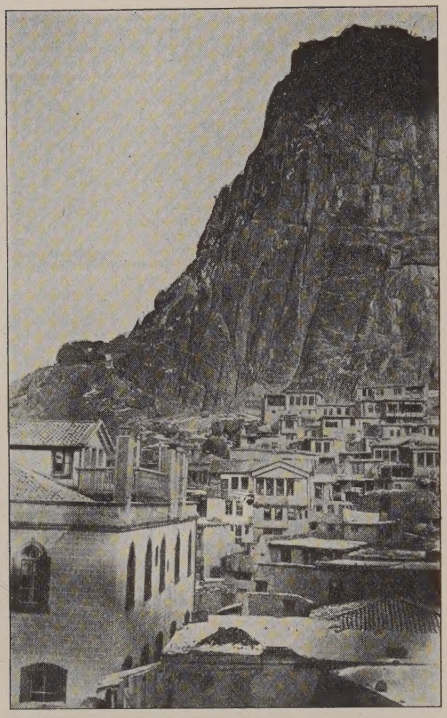
His first work was in Tarsus, and surely the spirit of him who has made Tarsus immortal fills the soul of Hagop Yeranian. In 1890 Dr. MacNaughton, of the Smyrna field, noticed the kind of man Hagop Yeranian was and also the kind of place Afion Kara Hissar was, and proceeded to bring the two together. True to his words written earlier to his missionary friend, Yeranian accepted the call to Kara Hissar.

He found two Protestant church members in the city of 40,000 souls, and he started to build up a community of men and women to whom *spiritual life* would be the heart of *all* life. He held meetings in his own little rooms, he went daily into the market place and talked with the people in their shops, and he visited their homes.

Not long was his road one of peace. The Gregorians began to stir themselves out of their spiritual lethargy and superstitions, and souls were touched and hearts began to question. Because they found neither sympathy nor spiritual life in the old church they spoke of reformation. Then did bitter persecutions begin. Stones crashed through the windows of the home where the meetings were held; horrible yellings and cursings and dis-

MR. YERANIAN'S DAUGHTERS

turbances by an organized mob broke in upon the times of prayer and service. On the streets he and his little family were jeered and spit upon. Obscene



KARA HISSAR ROCK, WITH CORNER OF CHURCH AND SCHOOL

jests and songs were sung under the windows of his daughters' room, and all who showed sympathy with him were boycotted in the market and in peril of their lives upon the streets.

Yet daily this servant of God walked boldly into the market, "to remind them that I was still there with a message," as he put it. Gradually he gathered a little flock around him. During these years all services were held in his own home, and there he also started a school for children. In 1901, with the help of the missionaries, after eleven years of faithful service, the site for a building was secured; and then came six long years of waiting till in 1907 the first stones of a church edifice were laid. The house contains an attractive room for church services, five schoolrooms, and the living rooms for the pastor and his family and the young lady teachers who live with them. In many ways the building and the work are comparable with some of our settlement churches in America.

Last year more than two hundred children gathered in the schoolrooms, and a congregation more than one hundred of whom are active members attend the church services. An alert Young Men's Christian Association meets on Sunday evenings, while on Sunday a splendid Sunday school gathers in the schoolrooms and there is a kindergarten for the little tots.

In all this loving ministry Hagop Yeranian's wife is one with him. Their home is a spiritual force throughout that community. There have been times of dread and fear. Once the mother and little children spent much of three days and nights in hiding, from fear of massacre at the hands of Moslems. More than once their door has been flung open while some roughs cried out that in a few nights their blood would flow.

Yet this family has resisted the call of America, which draws so many Armenian Protestants from Turkey. Four of the daughters have been graduated from the Smyrna Institute for Girls and have prepared themselves by a special course for teaching. All of them have been rendering splendid and efficient service in our mission schools, two in the school back in Afion Kara Hissar. The other three daughters are still in school, and one has merely to look into the faces of these young women, born in such a city, to realize the power and beauty of a Christian home.

Two incidents stand out from my latest visit to Kara Hissar. It was a cold day, and Mr. Yeranian and I had gone for a walk outside the city, when we came upon a wretched party of veiled women bearing little children in their arms. I noticed that all the children were weak and sickly, and, though it was bitterly cold, even tiny babies wrapped in rags were being carried along. They had come from a visit to a "holy place" without the city, where there was a spring in which it was supposed was a spirit

which healed all who were bathed therein. From where we stood, Mr. Yeranian pointed to an old field full of tumbled-down gravestones, thick with weeds. He told me that many people went and slept among these graves, because that, too, was supposed to have healing power. Up on the great rock were bushes covered with old strings, tied on by those who sought healing and protection from the "evil eye." These are some of the "powers of darkness" which surround the lives of people and little children in lands where the light of the knowledge of the glory of God as it is in the face of Jesus Christ has scarcely penetrated.

The other incident took place in the city. Two little boys came down the street singing lustily. I noticed an expression of pain and indignation on the face of the good pastor beside me. Turning to me he said, "Oh, it's awful, simply terrible, those words." Then he told me that in Afion Kara Hissar it was a custom to teach the vilest songs to mere babies, and that companies would gather and applaud as the filth came from the baby mouths.

But amid all this superstition and degradation Hagop Yeranian has walked with unsullied heart. He has kept his love for the beautiful; he is passionately fond of music and flowers. It is a delight when I visit in his home to have him show me the pots and cans and boxes from which he has coaxed flowers of marvelous beauty to spring forth; while our evenings round the table, singing beautiful hymns, are treasures of mind and spirit. By his own efforts he was able to secure a baby organ from America for the church. Another is sorely needed for the school. Mr. Yeranian has a fund of delightful humor which overflows into his contagious laugh and sparkles in his dark eyes. His spirit is essentially that of eternal youth, and it is his Christ who keeps him so.

He has overcome the early ill will of the Gregorians, and last year was invited to speak in the Gregorian church, while many Gregorian children attend school and Sunday school. His soul longs for the Turks. He has told me that his greatest desire is some day to preach the gospel of Christ from a mosque to Moslems. Often Moslems attend his services; as many as twenty have been counted on a Sunday evening, coming under cover of the darkness, for here in Turkey it would cost a Moslem his life were it discovered that he had Christian leanings. Often Moslems come for private talks with him, and one morning while I was in his home a Moslem teacher came and spent several hours in earnest conversation on religious subjects, and when he left he took a Bible with him.

Thus under the shadow of this great rock is one who is under the shadow of a greater rock, the eternal Rock, Christ Jesus. He stands in the heart of this great evil city a stronghold of spiritual power, giving himself in the spirit of Christ to the people of Afion Kara Hissar, a living testimony to his Master and an unanswerable challenge to those who maintain that missionary work in Turkey is not worth the price.

STREET SCENE IN KARA HISSAR

PICTURES WINNING SECOND PRIZE

From Negatives Submitted

"THE SHADOW OF A GREAT ROCK IN A WEARY LAND"

The sheep and goats shown here resorted regularly to this shelter, remaining in its shadow several hours every day throughout the heat of summer. Isaiah 32 : 2. Very many in Turkey do not yet know where or how to find the blessing set forth in this verse

THE HAPPY LIFE OF A TOURING MISSIONARY

In the picture are shown a student on his way to the Theological Seminary in Marash, accompanied by his wife and child, and also several girls from Greek villages, whose fathers are taking them to the home school in Hadjin. Mount Argæus, the highest peak in Asia Minor and some fifty miles distant from the scene, shows up dimly in the background

IN THE RECENT PRIZE CONTEST

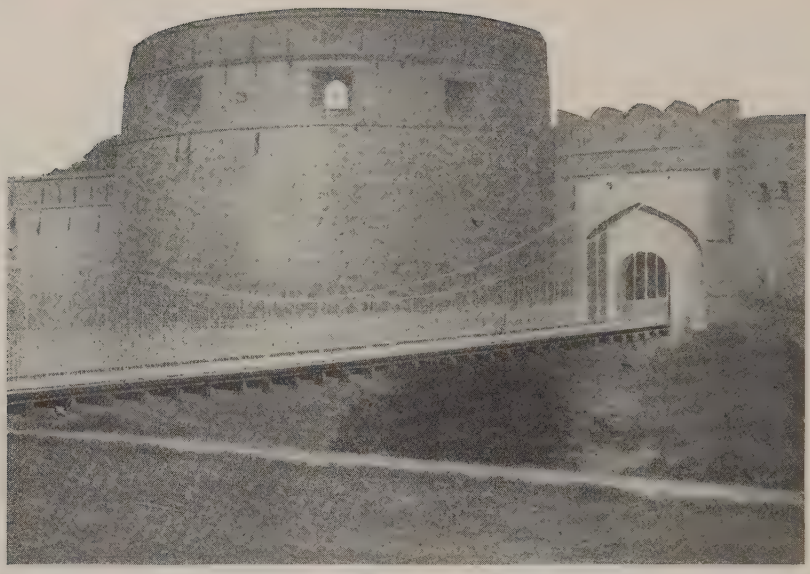
By Rev. John C. Martin, Aintab

THE CITY IN THE BOTTOM OF A WELL 1,000 FEET DEEP

This is Hadjin in the Taurus Mountains, situated in a district not adapted to agriculture but possessing large mineral resources as yet undeveloped. The population is almost entirely Armenian. In the massacres of 1895 and 1909, the natural defenses of the city saved it and the thousand villagers who fled into it. Mission houses appear in foreground to the right

NEAR THE THRESHING FLOOR

A village scene in slow and backward but supremely interesting and fascinating Turkey, where one is confronted on every hand with living pictures of modes and conditions thirty or forty centuries old. The picture shows a buffalo cart fitted in order to carry chaff from the threshing floor. Mounted on his steed is the village tax-collector, and in the background is the Armenian church



THE OLD FORT AND BRIDGE, AHMEDNAGAR

This old fort was built by the Mohammedan rulers of Western India in the last century. It is now occupied by the British soldiers and is the place where the prisoners are interned. It is over a mile in circumference and incloses space enough to take in all the people of Ahmednagar in case of a siege. It is surrounded by a deep moat, across which the bridge shown in the picture is built

GERMAN MISSIONARY PRISONERS

By Rev. ROBERT A. HUME, D.D., of Ahmednagar, India

SOME seventy German Protestant missionaries are now interned in Ahmednagar. On receipt of a letter expressing the sympathy of missionary leaders in America at the restriction of their work, I took it to the English colonel in charge and asked if I might have an interview with those missionaries, in order to give the message. This commander is extremely considerate. While he thought it undesirable to have that letter read, he had no objection to my meeting and addressing the men.

At noon on Christmas Day I met most of those seventy missionaries, all of whom live in the camp for non-paroled prisoners. I gave them a message from (1) missionary leaders in America, (2) from the Indian Christians of Ahmednagar who on that very day had met in their Christmas service, (3) from the entire missionary body in India, (4) from the King of kings. They appreciated these messages, though afterwards in conversation they expressed soreness over their situation and the restriction of their work.

DR. HUME'S HOUSE IN AHMEDNAGAR

There are two camps for all German internes: the "A" camp, in which persons stay who are *not* paroled, and who cannot go

out without special permission, which is not easily obtained; and the "B" camp, in which paroled Germans stay, *i.e.*, those who have solemnly promised not to take arms against Great Britain or her allies. Those in this "B" camp move about freely in a considerable part of the large Ahmednagar cantonment, and have many privileges.

STREET ENTERTAINERS, AHMEDNAGAR

Those in the "A" camp live partly in good barracks and partly in tents. Those in the "B" camp live in excellent barracks, which are ordinarily occupied by English soldiers.

In general, every one receives the same concessions allowed to English prisoners in the camps of enemies. All who desire it have some rations and food from government. Those who have their own means are allowed to place deposits with an official, from which they can draw a good amount weekly, which they can spend for food, sports, servants, etc. Some persons club together. Some hire servants, who are largely sailors and cooks, etc., who have been brought from captured German ships.

In both camps tennis, football, and other athletic sports are played. In both camps religious meetings are held when desired. In the "A" camp a committee manages these religious meetings. Concerts, moving picture shows, and other evening entertainments are managed. There is a library and a German librarian. In the "A" camp many classes for study and improvement are conducted, *e. g.*, classes in various languages, such as elementary and advanced Sanskrit.

Two daily newspapers in English are allowed, which give the same news that we of the outside world read. Of course all correspondence is limited and is censored.

So far as I can see, the Germans who are interned in Ahmednagar are treated with consideration. Their main perplexities are that their various occupations are unavoidably interrupted, and that those who are married are separated from their families. In order to minimize this last trial, the American consul in Bombay asked the authorities and asked us missionaries if we could, for limited periods, entertain the wives of such Germans as might be able to afford visits to

STREET SELLERS OF FOOD OR FUEL, AHMEDNAGAR

their husbands. If such privileges were to be made available to all, obviously the visits must be short, so as to enable many to have some part in the privilege. Accordingly our Ahmednagar missionaries have agreed to entertain four ladies at a time for four days, and to receive the nominal sum of sixty-six cents a day from each lady, as a paying guest, to cover absolute expenses. The commandant very courteously allows these wives to spend practically the whole day from morning till 9.30 in the evening with their husbands, whether paroled or non-paroled, in a good bungalow in camp for the four days of their visit.

Also the commandant has allowed the Young Men's Christian Association to send a Canadian secretary, with his wife, to conduct work here, partly for the Germans and partly for "territorial" troops who have recently come from England to replace the former regulars who have gone to the front. In brief, the Germans and Austrians who are interned in Ahmednagar seem to us all to have considerate treatment.

THE WOMAN QUESTION IN FENCHOW

By Rev. FRANK B. WARNER, Fenchow, Shansi

SCHOOLS WANTED

THE opportunity before us in school work seems staggering. I do not believe a day goes by but what there come in one, two, three, or even as high as five applications from different villages and cities about here for the starting of primary schools. In each case they offer to turn over the best temple the place affords and to renovate it. In some cases they can raise the entire support; in most, however, they would need a little financial aid to make the start. It is estimated that in the last few months we could have started and had complete supervision over at least 300 schools if we had been ready and had two to four hundred dollars at our disposal for giving them a start. Most of them could have been made self-supporting as soon as they were well under way.

The average literacy in this region is very high, because so many of the men are in some business. People greatly desire to have their children also educated. It seems to be one of those natural seats of learning with the peculiar kind of atmosphere which goes with it. The opportunity stands open here to develop a great school system on modern lines and to inject into that system the spirit of Christianity, and all this with almost a minimum expenditure of material resources.

ONE OF THE QUESTIONS

BUT AS TO THE WOMEN

We are facing a very serious situation in the woman's work. So many men are simply choked out of the Christian life by the horrid persecution which they get from the women at home. We are particularly handicapped here, because there is neither force enough nor money enough to make much of any impact upon the situation. Both the girls' school and the married women's school are on the verge of closing most of the time, or at least of curtailing their work, because of a lack of funds.

Something must be done for the women and something nearly adequate to the situation, or the result will

surely be a smothering of the very flame we are trying to start. The effect of having a man introduced to Christian education and finding his ideas of life completely at variance with what he constantly faces and comes to resent at home is working havoc with the home life. My teacher, for example, is a fine Christian young man and very able. When he was but a boy his parents married him to a very ignorant and disagreeable woman, much older than himself. She proved nothing but a drag upon him for any kind of advancement, so he will not live with her any more. I imagine he has a sense of being terribly wronged, and I do not know but that I should have some sympathy for him if, in the back of his head, he has a feeling that he ought to be allowed to live a normal married life with some bright, Christian girl of his own choosing. But whatever may be in his head, the fact remains that he has no home; and these cases are fast becoming legion in China.

WHERE SHALL THE WIVES COME FROM?

I dislike to think of the condition which must soon prevail when men will refuse to marry ignorant and uncouth women; and there are very few others. We must soon be graduating scores of boys from our schools. They will be unmarried, most of them. And they will certainly decline to marry any one who happens to be a suggestion of their parents; none of us can blame them, since the arrangement is practically always made because it is a good business transaction, *i. e.*, the young wife will make a good slave for the mother-in-law. If they refuse to marry the girls who are available, what will happen? Simply what is natural. They despise their women and look upon them as tools.

The horrors of this condition and the fearful suffering which must inevitably attend it have impressed me deeply since coming here. The average Chinese cannot look at a woman with a pure thought in his mind, even though he may be a professing Christian. If anything the women are worse than the men. The so-called morality of Chinese family life is a mere external cloak, due to a cast-iron convention. At heart their thought life is as rotten as may be the real life of savages. As soon as the conventional bonds are once loosed the condition is bound to be almost unspeakable.

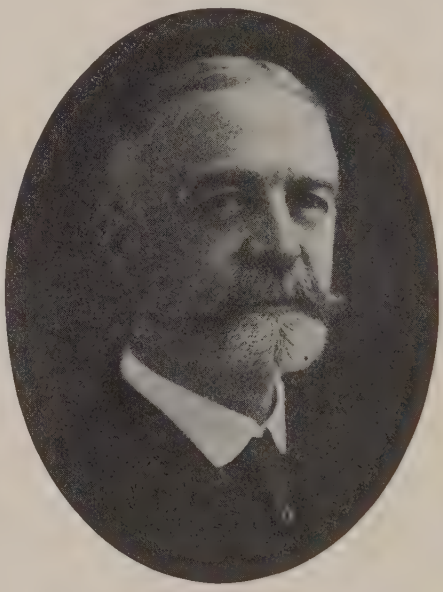
NO WOMEN CHURCH MEMBERS

Another illustration of the condition we face from the standpoint of the church work comes to mind. Only a few weeks ago Mr. Pye made a visit to one of the outstation churches for the reception of members. Twenty-six of the strongest men in the town were received into the church as full members. Up to this time no woman has ever been inside the church nor has had anything to do with it, nor will they until some woman is sent to work in that village. Our Woman's Bible School was started to meet this need. I regret to say that Miss McConnaughey has had to close the school indefinitely this last week because there are no funds to keep it going. The girls' school is in nearly as bad straits. How Miss Chaney and Miss McConnaughey have kept schools open I am quite unable to see. I have a suspicion that they have lived with the strictest economy and put a good share of their salaries into the work. At any rate, they chanced to remark one day that the amount the Woman's Board of Missions of the Interior was able to appropriate just about covered the bills for light, heat, and servants, and possibly enough for one or two teachers.

It covers also the tuition of three girls at Peking—sending either girls or boys to Peking is very expensive. It corresponds to sending them to a large city university at home. We run a whole outstation, school and all, with preaching points thrown in, for the cost of one student at Peking. We have seventeen boys now ready for college, but we can't possibly give assistance to more than three, and the drain is severe for that.

A NEW PACIFIC COAST SECRETARY

AT a meeting of the Prudential Committee, March 2, Rev. Henry H. Kelsey, of Marietta, O., was elected to the office of District Secretary of the American Board on the Pacific coast, to succeed Rev. H. Melville Tenney, D.D., who resigned in 1914, after a little more than ten years of devoted service, and Rev. John K. Browne, of the Eastern Turkey Mission, who has most acceptably occupied the post in the interim.



DISTRICT SECRETARY KELSEY

Mr. Kelsey is a graduate of Amherst College and of the Hartford Theological Seminary, in both of which institutions his unusual powers of leadership brought him to the front in various student activities. After three years' service as instructor and assistant librarian at Hartford Seminary, and a year as assistant pastor of Shawmut Church, Boston, Mr. Kelsey was ordained to the ministry in 1884 and served as pastor of the Second Church, Winsted, Conn., for four years. In 1888 he removed to Hartford, Conn., and the pastorate of the Fourth Church, where he remained for twenty-two years. This pastorate, in which he succeeded Dr. Graham Taylor, attracted attention far and wide, on account of its success in maintaining a down-town church on evangelistic and institutional lines. The financing of this enterprise brought to Mr. Kelsey an experience which will be of great value in his secretarial work, but even more will his strong emphasis upon evangelism enable him to work congenially in the atmosphere of foreign missions.

The past five years Mr. Kelsey has been pastor of the old First Church of Marietta, O., and has also held a professorship of Bible in the college there. Here the problems have been those of a well-established family church with student affiliations. While at Marietta, Mr. Kelsey served on the Commission of Nineteen for the reorganization of the national activities of the Congregational denomination, and he took an active part in shaping the remarkable report of this commission at Kansas City. Thus Mr. Kelsey brings to his new task a wide and varied experience which will fit him to deal sympathetically with pastors, secretaries, college authorities, students, and business men. In all of these connections his winning personality will be a prominent factor. Just as we go to press comes the welcome word that Mr. Kelsey will undertake the duties of the office with whole-souled enthusiasm.

We feel confident that he will render distinguished service to the American Board's interests in that great and influential territory comprised in the Pacific Coast District. His expectation is to come to Boston in June, in order to study the detail of Board organization, attend the Silver Bay Conference of the Missionary Education Movement in July, and assume charge at San Francisco August 1.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1914	$7,895.05	$2,850.64	$523.83	$4,239.83	$1,500.00	$1,890.00	$18,899.35
1915	4,909.87	2,151.34	530.47	2,641.25	500.00	2,171.88	12,904.81
Gain			$6.64			$281.88	
Loss	$2,985.18	$699.30		$1,598.58	$1,000.00		$5,994.54

FOR SIX MONTHS TO FEBRUARY 28

1914	$162,124.24	$18,406.58	$7,891.92	$105,418.16	$4,000.00	$11,599.93	$309,440.83
1915	157,888.37	14,392.02	9,467.13	118,345.66	17,200.00	12,201.49	329,494.67
Gain			$1,575.21	$12,927.50	$13,200.00	$601.56	$20,053.84
Loss	$4,235.87	$4,014.56					

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1914	$131,565.27	$67,449.91	$6,710.78	$205,725.96
1915	131,829.53	76,480.01	6,359.75	214,669.29
Gain	$264.26	$9,030.10		$8,943.33
Loss			$351.03	

A LOSING MONTH

"Sometimes I'm up, sometimes I'm down," as the old song of the Jubilee Singers used to put it. We were up in January, way up; but when the record closes for February, behold! we are way down. The row of losses which you will find above is not pleasant to contemplate; but let us face the facts manfully and push for better things. One month does not tell the whole story by any means. We are now started on the last half of our year. Hard months lie ahead, especially in the summer; and we desire to pass word along the line that the outcome will be disaster unless pastors and individual friends generally resolve right now not to let the foreign missionary work suffer. We have said it before and we say it again, that the church is being put to the test in these days, and that sacrifices must be made by us all if Christ's work is to be sustained and our loyalty not suffer reproach. This is increas-

ingly apparent as the months go by. Let us have it clearly in mind: this is to be a year of *self-denial, a year of gifts that cost.* Those of us who are close to the administration of the Board mean to stand with all the others who joyfully accept new measures of sacrifice at this time. It is one glorious partnership with the men and women at the front and with the Master of us all. There has been real sacrifice in the giving during February; not a few instances have come to our attention; and we look with confidence for this spirit to continue and to grow. What shall the record be for March and April?

AMERICA'S PART

We trust the people of the United States may never indulge in that inflated notion that any one nation is set to dominate the life of the world, whether that life be political, cultural, or religious. Some years ago we were all gloating over a book entitled, "Anglo-Saxon Superiority" (the Lord forgive us!). Of late we have been hearing much of Teutonic superiority. It is time the nations stopped pluming themselves in this way and settled down to the work of helping the world, each through its own God-given genius.

Just now there is offered to America a chance for helpfulness of the highest kind—helpfulness in social redemption, in the spread of vital religion. Freed from the cramping influence of state churches and monarchical conceptions, we are in a position to present to the non-Christian nations the simple, democratic faith of the New Testament. Having no territorial ambitions to confuse our motives, our approach to weaker nations is an unprejudiced one. Untrammeled by foreign political alliances, we are permitted to say what we mean and to mean what we say. Our diplomacy is above board, frank, sincere, unselfish.

Best of all, our people show a disposition to be helpful on a world scale. J. Campbell White, of the Laymen's Missionary Movement, has recently pointed out that already the United States is the largest contributor to foreign missions among the nations, our gifts being now about equal to those of all other Christian nations combined; moreover, the undeveloped resources of America are probably greater than those of any other country, and we have only begun to develop the capacity of the American churches to support foreign missionary work. Who dares to predict what God has in store for the world when American Christianity gets under way! The eyes of the world are upon us. For America to refuse her world task would be a calamity second only to Israel's rejection of her mission in the days of the apostles. May America know the day of her opportunity! May her ambition henceforth be for humanity's highest good!

"For we
Who scarce yet see
Wisely to rule ourselves, are set
Where ways have met
To lead the waiting nations on!
Not for our own
Land now are battle-flags unfurled,
But for the World."

DO MISSIONARIES DIE YOUNG

The agent of one of the large Life Insurance Companies recently wrote to a member of our Prudential Committee as follows:—

"I am in receipt of information from our Home Office in respect to missionaries, and they state that they are not willing to insure them. They state that no matter where a missionary may be going at a given time, the fact remains that they are willing to go anywhere that duty may call, and are likely later to land in some unhealthy place."

This is a high compliment to our missionaries, and as such we appreciate it; but we are inclined to challenge the implication as to their longevity.

Our impression is that a remarkable proportion of these workers who follow the call of duty live to a good old age. Since receiving the above letter, we have been unable to trace the matter back to the early days of the Board; but taking the vital statistics for ten typical years—1890–1899—we find the average age at death of the one hundred and forty-three missionaries who passed away was sixty-five. We believe the average length of life of people in Massachusetts is forty and a fraction.

It is true that foreign missionaries under the call of duty often go to unhealthy places, but it should be remembered that they are men and women of the best habits, who pass a severe physical test before they are appointed; and that far better than most people they know how to take care of themselves. If we were in the life insurance business, we would get after all the missionaries we could find. In fact, several of the big companies take that attitude, and we have in our vaults the life policies of a large number of our workers abroad.

THE EVOLUTION OF THE EVERY-MEMBER CANVASS

It began purely as an efficient means for financing the missionary budget of the church. Its success in that field was so marked that churches began to include their home expense budget in the canvass. This seemed to some of us a doubtful step, the thought being that people would favor the home items and that missions would take what was left. But we have been rebuked for our small faith. In nearly every instance there have been gains in both departments. Now it is the settled policy to make the canvass inclusive, so that the financial problem of the church is solved as a whole. What a tremendous gain that is for the average church! What a crushing load removed from the shoulders of the pastor! What an increase of self-respect! That would seem to be enough of a gain.

But lo and behold! in the securing of this benefit, certain other values began to appear. Some of these were foreseen from the beginning, such as the social awakening of the church, increased attendance, etc. We called these by-products of the canvass. But as time went on and reports came in from thousands of churches, these by-products began to assume such proportions that they took first place. In many instances it was found that the canvass undergirded the missionary appeal by means of new and powerful motives which became operative in every department of work. In a word, the canvassed churches became spiritual churches, and by means of "the ministry of two," in a thorough visitation of the parish, many of the deeper needs were met.

As the matter stands now, we list the leading results of the personal canvass in this order:—

1. Increased church attendance.
2. Enlistment of many in personal work.
3. Financial results.
4. Education in missions.

The Every-Member Canvass is proving to be a movement of large spiritual possibilities. It is one of the significant movements of our times. The method is succeeding because it is efficient and right, because it accords with the principles of common sense and with the truths of God's Word.

But we want to speak a word of caution. There are right ways and wrong ways of planning and conducting the canvass, and some churches have missed the larger blessing by not proceeding in the proper way. A large body of experience has been accumulated, certain leaders have emerged as experts, and our churches should make free use of these. When this method becomes general and is wisely followed up, mission work will have for the first time a sound financial basis and the churches will awake to new life.

Have you had the canvass in your church?

FOREIGN DEPARTMENT

MEXICO

Guadalajara Taken by Carranza

Mrs. John Howland, writing from Manzanillo, on the west coast, on February 14, says:—

"I sit looking over the broad, blue waters of the harbor to the gray and green hills beyond. Not a boat is moving now; in fact, in this harbor there seems to be everything but boats. The old year was just going out when we heard last from home, and now the second month has begun.

"We had planned to start from Guadalajara back to Chihuahua several weeks ago, and had changed our money into the Villa currency just as late as possible, for there were risks in keeping it in the house, as well as of its being invalid. Bills were in circulation stamped Chihuahua, Sonna, Sinaloa, Durango, Constitutionalist army, etc., as well as those of Banks of Mexico, Jalisco, and many others.

"On January 18 Guadalajara was retaken by the forces of Carranza, after a long day's battle about five miles out of the city. We had been invited to dine with the American consul that day, and as the city was still quiet we went out as usual. We were taking our dessert when one of the American residents came in hurriedly to get the consul to go to the palace for soldiers to protect his house, as his daughter had telephoned that bandits were trying to get the horses. Our party broke up hastily, and for a while we stood near the hotel watching the groups of soldiers coming back from the field.

MEMBERS OF THE LARGEST CLASS OF MEXICO'S PEOPLE

They were of Villa's army and we still thought them victorious. By and by the wounded began to come in on horseback, sitting erect, with bandaged limbs. Soon came a pathetic little company, bearing a long, black coffin, and it was whispered that it was the body of General Ortega, of the northern army. Then the groups came faster and faster, and we went back to our quiet home away from the center of the city.

Confusion of Uniforms

"Soon began the shots in rapid succession, and from that time until morning there was little rest for us or for any one in the city. The Villa soldiers were closely pursued, and as the uniform is nearly the same as that of the Carrancistas, and as it was all unexpected, there was the utmost confusion, no one knowing the right countersign. The Yaqui Indians were in the advancing party, and they are very hard to control unless one knows their language; so a great many peaceful citizens were shot.

"The next day few people of any nationality ventured into the streets while the victorious army was entering, but at intervals the shots sounded and it was whispered that executions were going on. Some of our people saw the suspects marched away from their homes and heard the cries of the children.

"We had come down the Mexican Central Railroad from Chihuahua to Irapuato and then to Guadalajara, the line being open to Mexico City, and we were receiving mail from both directions. Now all was changed, and in a few hours communication with the outside world was cut off and there was nothing to do but to resign ourselves to remain. It was said that the road to Manzanillo would soon be opened and that steamers were due for the west coast, so that was our next hope. The intervening days were full of anxiety, for our boys and others we had known in the city, all of whom had

joined the Constitutionalist army before the unhappy division, and by reason of the changes among the leaders had found themselves upon different sides.

"On Wednesday morning we found that a train was going directly to Manzanillo and we decided to take it, as a steamer had been advertised to leave on the 29th. Quite a crowd of the faithful friends assembled, even though the hour was early, and we have never had any harder experience than to leave this dear home where

A PARRAL HOUSE AFTER HERRERA HAD BOMBARDED THE TOWN

we have grown into the life of the people and found them loving and loyal.

An Exciting Ride

"I have always heard of the wonderful scenery of the road to Manzanillo; of its crossing the canyon and climbing the mountain at an unusually steep grade, skirting the edge of precipices and shooting through dark tunnels; and I thought the trip would be very interesting. But when every step seems fraught with possible tragedy, one does not care about 'scenery'; and I was never more relieved than when we reached the level of the sea. Only a few days ago there occurred on this very road one of the most terrible accidents of modern times, and ours was the first passenger train to make the trip afterwards. To take such a journey in safety one needs experienced engineers and a large, oil-burning engine. Here the roads are frequently torn up and the officials are all changed with each turn of the political wheel, and all of the good engines have been reserved for military trains. There is no more oil and even wood is scarce, so you may imagine the difficulties of travel for passengers. Indeed, there is no 'schedule time,' but each train goes when it gets ready and trusts to pick up wood somewhere on the way.

Six Unhurt Out of Nine Hundred

"After the troops had entered Guadalajara, the governor ordered that the families of the soldiers should be taken up from Colima in a special train. There were more than twenty cars simply packed with humanity, the roofs covered with women and children and many slung under the cars in a most perilous position even for ordinary travel. At the top of the steepest grade coming down, the engineer lost control; the cars rushed down the long incline, throwing off their human freight on both sides and finally plunging into the abyss. Nearly nine hundred people were on the train and only six were unhurt. More than six hundred were killed outright and between three and four hundred were wounded. Some of the Yaqui Indians committed suicide when they were told of the accident to their families; others have sworn vengeance. All the railroad men were killed, so there are none to suffer.

"Every one on our train was oppressed by the horror of this terrible occurrence, and there were many pale faces when we crawled slowly up the steep with our little engine; and just above the abyss, where we could see the pile of wreckage and the black ashes of the funeral pyre, we stopped short for lack of steam! The men flew to the hand brakes and the train was held, and by and by we crept on and over and down, but the 'scenery' was not appreciated by me."

After a night at Colima, the train went on to Manzanillo next day. The letter continues:—

"We hurried to the American con-

sul's to find about the next boat, and were told that the Pacific mail had just left and there was no other expected for a month, though a Mexican boat might touch at the port. So here we are, maybe for a month, with no way of sending even a telegram to our friends. The consul gets no word except by wireless, if a ship happens to touch here. There is communication within the territory of each army, but none with the United States or with the ground occupied by the enemy. Not a paper is published here and not even an old one comes in. The censorship is absolute and the answer to our questions is almost invariably, '*Quien sabe*' (Who knows?). Others are just as anxious for news as we. At this little boarding house, recommended to us by our good friend the consul, we are a cosmopolitan set, but the best of comrades. Our own table is American, our party consisting of Mr. Fritts, Mr. Howland and myself, and Mr. Woodyard, a miller from Guadalajara. At the other table we find Mr. Stadden, the consul, a German sailor who has been wrecked three times and seen all manner of adventures, a Norwegian mechanic, a Spanish civil engineer, a Mexican colonel, an English merchant. The hotel is kept by Chinamen, absolutely devoted to our interests as 'boarders.' The waiter, Fan Tan, has a face like an ancient idol, impassive as a Buddha in eternal repose; but he remembers the slightest wish, as far as he is able to understand.

From Sharks to Flamingoes

"We have always been told that the climate here is unbearable and the summers must be intensely warm, but we have found a good deal to enjoy at our enforced 'watering place.' The harbor is beautiful. The intense blue of the water and sky reminds one of the Mediterranean coloring, and the lofty hills on every side, the wonderful breakwater curving half across the port, the schooners and fishing boats, the sea gulls flying slowly above, make a scene of wonderful beauty. Sometimes a shark gives a glimpse of himself and several whales have come up under our very eyes as we stood on our own veranda. Blanket fish of immense size and porpoises are very common, and flocks of white pelicans mingled with the gorgeous flamingoes sweep across the sky.

"A beautiful evening walk is to climb the steep path to the signal station on the mountain behind our dwelling and see the sun sink slowly into the ocean, its departure heralded by three strokes of the bell and the raising of the red flag and two black balls, which mean 'Good night' to the port. We have learned many of the signals, and indeed the whole town rushes at the sound of the bell to see how many balls have been raised and if the flag says 'north' or 'south.' Alas! we have seen only a few variations in our two weeks' stay. It is always *embarcacion menor* —'a little ship.' Some day we hope to see a warship or an ocean vessel, for which the whole port is waiting now. We do not know anything about the real Mexican situation."

*

AUSTRIA

Better Off than Lions

Very few letters come to hand from the devoted workers in Austria, but now and then a post card is received; post cards, because of their lack of privacy, apparently faring better than letters. Writing on February 11, Rev. J. S. Porter, of Prague, acknowledges the receipt of a package from the Board's business department, and says:—

"Conditions continue much the same here save for prices. My text for next Sunday is Psalm 34: 10 ('The young lions do lack and suffer hunger,' etc.), an appropriate text for the time. You can read into it much that I cannot write here.

"We are glad indeed to be here at this time. God is good to us. If people could only see what we see, gifts for special needs would come."

THE BALKANS

Revival and Relief in Samokov

Writing from Samokov, Bulgaria, on January 19, Mr. H. B. King says:—

"Affairs still appear very quiet in our immediate part of the country. The schools have been running smoothly and are to open tomorrow, after the Christmas vacation. Special meetings for students have been held during the vacation, at which the attendance and interest have been very good indeed, not alone among our own students, but also among some of the National Gymnasium students. I notice they are always ready to listen to Mr. Markham's addresses. He speaks the Bulgarian very readily, and gave three talks last week to students.

IN SAMOKOV MARKET

"We have learned just lately of a considerable stir among the Jews of Sofia. Dr. Count, of the Methodist Mission, has been encouraging a young converted Jew, Silverstein by name, in special evangelistic work among the Jews in that city, and he has been having remarkable success. There have been many conversions and a good bit of persecution, so that some of the converts left Bulgaria and went to Germany, and others have been leaving their homes to live in some home of refuge provided right there in Sofia. Converts when baptized must be baptized quietly, in order to avoid trouble. The lives of some of them have been threatened by their own people. Before long we hope to have Mr. Silverstein here to speak to the students. He has spent a good part of his life in New York, married an American lady, is a very keen fellow apparently, and has given up an insurance business to give his whole time to preaching the gospel, in the main among his own people.

"There are many Jews in Sofia and also here in Samokov. There are several students in our schools from Jewish families. As in other countries, they are the clever merchants of Bulgaria. However, not a few Bulgarians are also good at trade and make considerable money in their little boxes of stores. A Bulgarian merchant, a Protestant, came into the office today and handed over 200 francs to Mr. Baird for conscience money. He calculated that he had kept so much back from what he should have paid on drafts cashed at his store during a former treasurership of the station.

"Having a sum on hand for relief, we have been buying a few loads of wood and some flour, etc., for the poorest of the poor in Samokov. Such assistance is very gratefully received, as factories have been shut, throwing some out of work; there is sickness of long standing among a few; old age and blindness bring poverty to others, and some are widows and orphans on account of war. We have so far helped about thirty families, and no doubt there are others of whom we shall learn later."

⁂

Growing Tension at Samokov

Rev. J. W. Baird, of Samokov, Bulgaria, gives a later glimpse both of material and spiritual conditions there, writing under date of February 9:—

"The country is quiet. Bulgarian paper money slowly decreases in value. Prices of native articles are rising, while those of imported things are

soaring. There is plenty of food in the country. Just now for three days no loaves of ordinary flour have been baked at the public ovens, owing to government measures to reduce the price of flour and bread.

"There has been and still exists unusual religious interest, and audiences on week-day evenings are very large."

⚜

War's Alarms at Salonica

Rev. J. H. House, D.D., of Salonica, Greece, president of the Thessalonica Agricultural and Industrial Institute, writes under date of February 11:—

"Here everybody is expecting war. We are hoping and praying that it may not be permitted of God. However, feverish preparations seem to be made on every hand, and it would seem almost a miracle if we really escape. Much seems to depend upon Bulgaria. War would increase the suffering, already very great, from the hundreds of thousands of refugees who have little work and no prospect of anything better for months to come. We have reached almost famine prices in many articles of food. The sale of flour and wheat seems now to be largely or quite under the control of the police, and the assimilation of the custom dues of New Greece with those of Old Greece makes almost all foreign products very high priced.

"Merchants are in a quandary, for commerce seems largely at a standstill, as there seems to be very little money in the country and credit appears to have been demolished. What a new war can bring to us, except greater suffering on all hands, it is hard to see. Personally we do not fear for our own safety. Let us hope that peaceful counsels will prevail, and that new changes, if there are any, may be made by negotiations rather than by war.

Mission Work Uninterrupted

"The little primary school which we have opened in the mission house in the city, with the governor-general's permission, is now full to overflowing with twenty-seven pupils. Last Sunday I preached in the mission chapel,

A SAMOKOV FARMER

and it is surprising how well our congregation of Bulgarians keeps up. We had forty-five at the service; a large number of the children of the primary school were there. There is plenty of Christian work to do here. Mr. Cooper is doing a good deal of touring. He is leaving this week for Drama and the districts to the east of us, to look after the Greek work there. There is no doubt of the great need of Christian missionary work here, everywhere, and we can but believe that patient, prayerful effort must yield fruit.

"Matters in the school are going on regularly. Just now we are busy with the half-yearly examinations. We are having new applications to enter the school from Greeks and Bulgarians."

TURKEY

Letters from Varied Scenes

From Rev. A. N. Andrus, Mardin, December 19

The government is most friendly, and last week, when I took our pastor and two of our teachers with me to make a formal call upon our new Muttasarrif, he was very gracious and made many inquiries about the Protestant community and our schools. In these days the government is making inquiry about all the churches, monasteries, and chapels of the different Christian communities, so that they may all be duly registered. They have required a ground plan of each church, chapel, etc., so that I have been acting draughtsman for Mardin and its suburbs, and for the Kazzos of Soar and Nisibin. . . . A week ago last Saturday Dr. Thom began to act as examining physician for the recruits for the army, at the urgent request of the government, in the absence of the regular city physician, who was summoned to Harpoot.

From Rev. Ernest W. Riggs, Harpoot, December 29

Hardly a week passes but we remark among ourselves that we are probably in the least disturbed district in all the Turkish empire, if not in all the belligerent nations. We are anticipating receiving back at the beginning of the next term both of our teachers who had been taken for military service. If they are able to come back, it will mean that we shall have our complete teaching force without a single loss. The payments of the pupils for tuition and board have been uniformly in full. We have announced that we expect to continue the same policy this coming term, receiving not a single pupil for whom full cash or its equivalent is not paid.

The health of the station is good, although hardly a member fails to show the strain of the added burden of this year. Most of the medical supplies of the hospital have arrived, although some very important drugs were requisitioned by the government; the work of the hospital from the point of view of the actual number of patients in the buildings has never been so large.

From Rev. William N. Chambers, D.D., Adana, January 2

Last week I was interned with a number of other British subjects. We were kept in confinement for forty-eight hours and then released. We did not suffer very much.

We got into communication with Mr. Peet and the ambassador, with the result that the government has given definite assurances that we will not be interned or deported or expelled—evidently will receive the same treatment as other American missionaries. We are settling down again and are all well.

The hospital has been offered for Red Cross work, but it is not in use for that and continues its regular service. The seminary is full and continues its work.

From Mr. C. F. Ranney, Aintab, January 8

There is nothing new. All are well. A glorious revival in the college is spreading to churches in the city.

There are crowded prayer meetings. We have had one snowstorm, but it is all gone. There has been much rain. Many hungry people are in the city. As much relief as possible is given.

From Dr. D. M. B. Thom, Mardin, January 8

We are on excellent terms with the officials; everything moving on smoothly. I at one time acted as examiner for the soldiers, and received the thanks of all for the same. The hospital is working under the Red Cross, for the relief of Ottoman soldiers. I have the approval and coöperation of the government here, and I also fly the Red Crescent on the hospital. Miss Fenenga had a performance in her school, at the end of which she took up a collection of 800 piasters for the benefit of the Red Cross, and will turn it over to the governor here, to be sent on to the front. So in many of these ways we are working in harmony with the authorities.

MARDIN HOSPITAL AND SOME OF ITS PATIENTS

We are, to be sure, far from the firing line, and cannot expect to be crowded with wounded soldiers; nor is Mardin a center for detaining soldiers; so that we are not likely to be overcrowded. But with soldiers passing and repassing, the ailing among them find here a place for recuperating; we have several now in charge.

From Pres. G. E. White, Marsovan, January 9

It is wonderful how quiet this city and region are, considering that Turkey is at war. I was in our outstation of Amasia last Sunday, and this week we are joining in Week of Prayer meetings with our friends of the Protestant congregation. Our large college hall is crowded with audiences like those of the commencement season. People want to come together and pray, and seek to draw near to God. We know not what the future holds in store, but are calm, busy, and happy in the present. . . . Send on the reënforcements as soon as you can; it's a pity for them to miss being at the front at such a time.

From Rev. E. C. Partridge, Sivas, January 11

We are glad that you think of the need of relief out here. Next to the places on the frontier I suppose Sivas is most affected by the situation.

Many respectable people, who have never in their lives had to beg, are reduced now because their sons and other relatives in the United States who have been in the habit of sending them funds, and who now have the money ready in their hands, can find no way of getting the money out to them.[1] I asked Mr. Peet a few days ago whether some plan could not be devised to handle such items of this kind as are really relief. Literally hundreds of people are applying to me, and my answer has been that we could pay any items that the Board accepted and reported out to us in Sivas.

The situation financially will be worse than in 1895–96, because then the financial agencies of the country were not entirely abolished. Wheat is so cheap now that money for relief will go farther in supplying food to the hungry than almost ever in history.

Later, January 28. We still have twenty-five Red Cross soldiers in the hospital, but shall probably raise the number to fifty within a few days, as the need is increasing. We hear little from our Erzroom deputation. I will repeat two or three items, because you may not get letters from there. Dr. Case is down with typhus. The Stapletons are all getting better. Miss Zenger is caring for typhus cases in the old American hospital, and Dr. Clark and Miss Graffam have opened a new hospital, in which they had seventy wounded officers, according to the first letter after they began work. There are 300 deaths a day from typhus. A party composed of four Red Cross German physicians and some twenty to twenty-five Turkish doctors started on from here this morning to locate in Erzingan.

From Rev. George P. Knapp, Bitlis, January 14

One of the teachers here and two in the villages have been in durance vile for more than a month, because of some indiscreet writing of one of them. Two village schools are thus closed. One teacher is seriously sick, and we are doing what we can to get him released that we may care for him. A baker's dozen of persons have had to suffer on account of the writing, and only five released thus far. The British consulate adjoining our premises is now used for sick troops or officers. Weather unusually mild. Circle well.

From Mr. Dana K. Getchell, Marsovan, January 22

All our friends would be surprised to learn how really comfortable we have been thus far. The work has all gone on much as usual, with, of course, smaller numbers in the different institutions. Many of our teachers have gone forth bravely to serve their country, as have also students, and so we have been obliged to rearrange our programs of lessons in many cases.

We are now drawing near to the close of the first semester, and to date no lesson has been omitted, and we have every reason to hope that we will be allowed to continue in quiet and peace. We are glad to be here just now, for there is much to be done for the people, and we are happy to be of service just these days. We are sorry for the missionaries who are home on furlough and are not able to return. I am sure it is much harder for them than for us who are here and at work.

We are doing the best that we can in the way of economic living; there are many things that we have been accustomed to have on our tables that are utterly impossible now. But we have no complaint to make, but daily rejoice that we are here and are able to be of help to those who are the real sufferers.

From Rev. L. S. Crawford, Trebizond, January 23

Thank you for appeals for funds. We are giving out bread tickets, canned milk, and cash amounting in all

[1] The Board is now accepting deposits from such persons in America and forwarding the money for delivery by the missionaries in Turkey.

to £10 per week to over 200 families. It is pitifully small considering their need. Our funds are about out. We shall have to continue even if we go into debt, or else stop praying for ourselves, "Give *us* this day our daily bread." Thus far we have kept out of debt and have been provided for almost like Elijah of old.

From Rev. Henry K. Wingate, Talas, January 23

We are about as far as it is possible to be from the actual fighting, and so see nothing of the sick and wounded. Local conditions are about as they were a few months ago, with less of actual suffering than was expected. This is largely due to a mild, open winter, with no snow to date.

Owing to lack of transportation, flour is cheaper than it has been at any time during the past ten years, but all imported articles are out of sight. Few people can indulge in sugar at seventeen cents a pound.

From Rev. Ernest W. Riggs, Harpoot, January 29

The new term [in Euphrates College] has begun and it has begun well, I think. Of course, the numbers of students do not come up to those in the middle of last term, but there is a much larger number than we began last term with, and it promises to increase.

With the return of the pupils and on the very same day, Wheeler Hall was again occupied by soldiers. This time I presume it is for a much longer stay. The officer in command is very pleasant and many of the soldiers are Armenians, so I do not anticipate any trouble. They have not tried to get the seminary end of the building this time, as we told them that we could not let them have that. So our seminary work goes on uninterrupted.

Financially we are getting along nicely. We have taken in some 400 liras in cash from the pupils, and shall get in another hundred, I presume. This in addition to what Mr. Peet sends us will last us for quite a while. I do not anticipate any such stringency as seemed imminent at the beginning of the year.

From W. W. Peet, Constantinople, February 8

In the line of relief there never was a time, not excepting the massacres of 1895 and 1897, when the need was more general or more urgent.

In thousands of homes the breadwinners of the family were taken into the army in the midst of harvest time

IN THE STREETS OF MONASTIR

last year. Much of the harvest was ungathered, and the soldiers' families for nearly six months have been left to shift for themselves and find their living as best they can. The stores of small merchants in the interior have in many cases been requisitioned, so that the contribution made by the people both of their substance and of the working members of their families has left the country in a condition of unusual want, in many cases of extreme destitution.

Aside from Red Cross work which we are carrying on through our hospitals, now crowded with sick and wounded soldiers, there is the relief of the family which has been bereft of the breadwinners for nearly half a year. There is no good in finding fault with

the government in regard to the situation as it exists at present. We are up against facts, and especially in the interior they are distressing facts. Is there any way in which you can help us?

From Mrs. Mary C. Rogers, Tarsus, February 9

We feel so grateful that in spite of many adverse circumstances the school [St. Paul's Institute] is able to keep on as it does. We rejoice also that though there is an epidemic of typhoid in the city, thus far we have not lost any one of our number.

From Rev. Charles T. Riggs, Constantinople, February 13

The situation in this city does not change very much. Prices do not rise as we expected them to, and the wonderfully mild weather is a great boon to the poor and to the troops out in the open. We have hardly seen any snow thus far, and behold we are at the middle of February.

From Miss Annie T. Allen, Brousa, February 13

We have been quarantined because of typhoid fever, but school opens on Monday, as all are improving.

⚜

The Grace of Continuance in Nicomedia

In these days when all our thought of Turkey centers in the tumult and terror of war, it is good to be reminded that there is another side to the story, and that the Christian gospel still has its power and reveals its effect in many a lonely place in that empire. Rev. Robert Chambers, of Constantinople, describing a tour taken just before Turkey broke into the war, writes of situations that make special appeal to us at this time:—

"On a Saturday late in October, Mr. Ryan and I started out on a tour of outstations in Nicomedia. We took train for Gueve Kupri, whence we took horse for an hour and a half up among the hills to Kundjilar, where there is a small Protestant group and a friendly and appreciative Gregorian community. We were royally entertained in the house of a leading Gregorian during our two days' stay. On Sunday morning early we attended the church service, where mass was said. It was there announced by the officiating priest that I was to preach in the church at 10 A.M., a business meeting of the community being postponed to the next day so that I might have the field. A fine audience of about 600 people listened to an exposition of the text, 'He shall give his angels charge concerning thee.' In the afternoon we held a communion service in the Protestant chapel. Gregorians formed the bulk of the audience, and their respectful and even eager attention showed how thoroughly the evangelical leaven has entered their hearts.

A Paralytic Participant

"From this service several of the members adjourned to the house of one of the two surviving founders of the evangelical cause in the village. For five long years this man, in his day a bold controversialist and an ardent evangelizer, has lain a helpless paralytic. His brain is quite clear, though he is unable to form an intelligible word. It was pathetic to see his demonstrations of joy. With copious tears he partook of the bread and wine. He could not form the words of the hymn we sang, but he shouted with all his might and beat the counterpane with his usable left arm, all the while the tears streaming down his cheeks. When I would say 'Good-by,' he drew me toward him and getting his arm around my neck, he held me in a long embrace. It was a hushed and solemn moment for us all, and I left the house under the spell of a deep emotion.

"On Monday we called at several houses and gave some time to the national school, whose director is a Protestant, a graduate of Bithynia High School and of Aintab College. He has a good influence, and besides his school

duties is this year to do some evangelistic work in near-by villages where there are small Protestant groups. Several brethren accompanied us some distance on the way toward Gueve Kupri. After a pleasant old-time custom, we had prayers together at the roadside before we separated.

A Village with One Protestant Family

"Gueve Kupri is a new village springing up around a station of the Anatolia railway. It boasts no priest or church or place of prayer, but it holds in honor its one Protestant family. There we had fifty-two auditors, all of whom seemed greatly to enjoy the meeting. I particularly noticed the hearty singing of a young man, the druggist of the place. On inquiry I found that I had seen him more than twenty years before, when as a boy he attended one of our village schools. During his university course in Constantinople he was frequently present at evangelical services. He said 'occasions of this sort give one a new spiritual outlook.' This little town is beautifully and healthfully situated, is already a postal, telegraph, and telephone center, and is sure of a future. The people are gathering material for a school building. I very much wish we could occupy it as a regular outstation.

Armash and Its Monastery

"Returning to Nicomedia, I took a wagon for Armash, six hours distant. A whole generation ago an evangelical work was initiated here, but was given up for lack of funds to support teacher or preacher. A tiny chapel and one evangelical family alone were left to tell the tale. For more than twenty years the head of the family regularly opened the chapel every Sunday for preaching and Sunday school services, he himself, with his wife's help, being teacher and preacher. He never received any pecuniary remuneration, but he always had the high respect of his fellow-townsmen. Both the man and his wife died last year, but left a son of like spirit with the father. This son has a wife and three small children. He has had but little education and is a very busy small farmer. Possessing no granary or storehouse outside of his small dwelling, it was with some difficulty that floor space was found among the sacks of corn and strings of tobacco leaves for the guests' beds; but it was a simple, cozy, truly evangelical evening we spent together in the room which served as nursery, kitchen, dining room, sitting room, and family sleeping room. There was not the slightest restraint or confusion in the entertainment, and the subject of the evening's talk, 'For Jacob my servant's sake . . . I have even called thee by thy name,' seemed very appropriate.

"Armash is the seat of one of the most celebrated of the Armenian monasteries, where is accommodated the leading Armenian 'School of the Prophets.' The superior of the monastery, the director of the Educational Department, and several of the teachers were old and more or less intimate friends, and they insisted that my companion and I should be guests of the monastery during the remainder of our stay.

"That day there reached us the news of the rupture of relations between the Allies and Turkey, and in response to a telegram from the Bible House I returned to my home at Scutari."

*

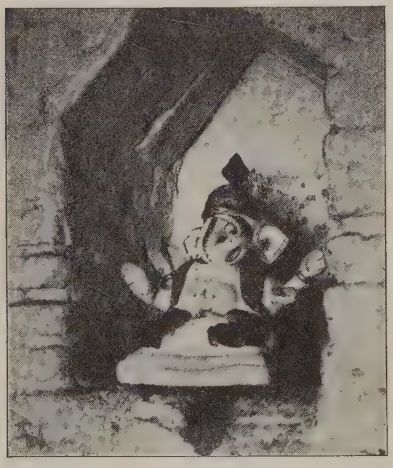
INDIA

To the Southern Tip of India

Rev. J. J. Banninga, in a letter addressed to a number of friends, tells of some interesting experiences connected with a visit to the very southernmost part of India during the Christmas holidays. We quote a paragraph or two, with their glimpses of strangeness and of beauty:—

"We left Pasumalai by train at 7.30 A.M. At the station here we saw something that we had often read about but

never observed. The Brahman station master was going through his morning devotions when we got to the station, and our presence did not in the least deter him from performing his ceremonies. He came out of the house with a few whisps of grass in his hand and sprinkled a little of the grass before each of his cows, reciting *mantrams* (Sanskrit prayers) in the meantime. After the grass had been distributed, he walked around each cow a couple of times, still saying his prayers, and then stood behind one of them, a cow dedicated to the temple, and touching it first on one hip and then on the other, he made various signs on his forehead and chest, then knelt down behind the cow, and with his forehead on the ground made reverent obeisance to the animal. Then he jumped up and was prepared to sell us our tickets. The cow was munching its grass all the time, and paid not the least attention to its devout (?) worshiper. The man is an educated Brahman, who speaks English very well, and no doubt has read Christian books as well as those of his own religion. O that we could understand the mind of such men and could fathom their spiritual desires! How can such men be satisfied to go through such worship? How different religion is to us who can say, 'What a friend we have in Jesus.' "



GANPATI

Ganpati, the elephant god, is the god of wisdom, and is worshiped especially by the school boys. This was a figure set in a wall by the roadside in the Marathi district

After spending Christmas with friends at Nagercoil and visiting Cape Comorin and various sights on the tip of India, they went for a Sunday to Trivandrum. Mr. Banninga says:—

"We saw the sun set in the Arabian Sea in a blaze of glory. And as the sunlight faded from the sky there was the clear white moonlight over all. It was a place to dream dreams and to see visions.

On a Back Water Wallam

"Our next trip was by back water to Quilon on a *wallam*. The *wallam* is a long, narrow boat, with thatched tops, looking much like a couple of prairie schooners on a raft. We had to sit on the floor of the boat, unless we stood between the two tops to watch the scenery. It was a fairyland of waving palms and tropical vegetation, with rice fields in the openings and villages scattered all along. The two boatmen poled us along at about three miles an hour. Twice we got out and went across the narrow strip of land that separated the back water from the sea and watched the setting sun and the booming surf. The back water is really a canal connecting two or three long, narrow lakes, and lies parallel to the seacoast, but furnishes a safe passage for small boats at all times of the year. Before the advent of the motor car, this was almost the only way of going from Trivandrum to Quilon. Now it is being abandoned for the bus, and will soon be superseded by the railway."

Travancore has been a London Missionary Society's station for over one hundred years, and Mr. Banninga says:—

"I was able to discuss mission problems with some of the missionaries there. As both the Christians of their mission and ours are parts of the

South India United Church, there are many things that we have in common. One is the *United Church Herald*, a monthly magazine. Another effort that binds us together is the Evangelistic Campaign that we are undertaking. And then the union of their sister mission with us in theological training is a question in which they are much interested, and we hope that the Travancore students will soon be able to come to Pasumalai for their training. If they do, it will double the size of our school."

⚜

Sholapur's Urdu Evangelist

A short time ago Sholapur station celebrated a noteworthy event in the ordination of a preacher to work among the Urdu-speaking people. Urdu is second in importance of the languages spoken in Sholapur district, and it means much to have a man set apart to work among these people, to whom the Marathi is almost a foreign tongue. In writing of the ordination, Mr. McBride says:—

"The services were trilingual—Urdu, Marathi, and English. We are fortunate to have such men as Mr. Bawa and Vishramji, who can use all three. The address of Mr. Bawa was very fine. It was in Urdu and I could understand very little of it, but I could catch his spirit, which is wonderful. The address was such as would have been a credit to a large convention or service at home. Mr. Bawa is a wonderfully fine man. If we had a dozen or so like him, our mission work would go ahead by leaps and bounds. He is almost blind now, but he is a powerful influence both by his addresses and by his influence in conversation. We enjoy having him here so much. He was telling us one night about his conversion. It is another case where it was the spirit of the missionary rather than his words or his preaching which won a convert, and a convert who has done a vast amount of good.

"I am glad that we have been able to get this Urdu work started here. It would have been a disaster to have had another mission come in here to take up the work. Now everything is working harmoniously, and in time I hope we shall have a strong Urdu church as we have now a Marathi church. I hope also to see work carried on here in Kanarese. That is the third most important language spoken here. Large numbers use this language and little is done for them. There is no reason why we should remain tied to one language when the people are at our doors who do not understand it. The Methodists in Bombay have work in three or four languages, and the services follow one another in the different languages in the same church building. So we can have it here in Sholapur."

ORANGES AND PLANTAINS IN INDIA'S STREETS

⚜

AFRICA

A Word from Ochileso

A letter from Mr. T. W. Woodside, dated January 17, was received in Boston on March 3. Mr. Woodside

explained that no mail had reached the station for some weeks, as the mail steamers were in use transporting troops. The missionaries felt, too, that the news which did filter through was severely censored; and as showing how far removed the mission is from America, Mr. Woodside remarked that it has not yet had full reports of the Detroit meeting of October. He goes on:—

"We had a good Week of Prayer. Last Sunday there were eighteen baptisms and admissions to the church here at Ochileso. Five of these were from the station and the others from the outstations, of which we now have fifteen or eighteen scattered over a radius of thirty miles. Some of these have been established for some years, others for only a year or two; and we are constantly adding to them.

"We have had no rain for a couple of weeks or so, and the crops sadly need it. In Bihe the rains have been very light and there is danger of hunger. Here the Girls' Boarding Department are having a good crop of beans, and if there comes rain it is likely to have enough corn to supply the school next year. A good many outstation teachers visited the school during the Week of Prayer, and were astonished to see the progress made by some of their young folks."

*

Evangelism about Mt. Silinda

Rev. Thomas King gives an encouraging glimpse of the good work done by the preachers who go out into the regions round Mt. Silinda. He says:—

"I wish to tell you about a visit of our evangelists to the low country. They were away nearly a month, traveled far through a dry country, but had a very good time. They reported many wishing to become Christians, and in one case a father sent three of his children with the evangelists to go to school at the mission station.

"Here are the names of some of the chiefs and headmen, and the numbers at the services at their villages:

Hlekisana, 20	Chikangaize, 340
Manyanyan, 207	Mamusi, 83
Gwenzi, 46	Mwombe, 133
Macaba, 34	Maria, 350
Mzite, 202	Rwimbi, 98

"The people told the men that they would like preaching all the time. There is no more important work than

MR. DYSART PREACHING IN CAMP NEAR ZIKI'S KRAAL

Photo taken while a light rain was falling

keeping the evangelists out as much as possible. Of course a journey of this kind is wearing on any person, and it is impossible to keep the men out all the time on account of limited funds. One came in last week, and one who was in the Bible school goes out next week. He said to me this morning that he wanted to go to a place eighteen miles from Silinda and build a house for holding the service and he wanted a table. I told him he could easily get a table. The man on whose place he proposes to build is a Catholic, but he has always been friendly to the boys, and as a result of the evangelists' preaching we have at Silinda one family and several boys.

"On the first Sunday of this month we received twenty-one into the church and baptized two children. The names of the children were Job and Lilian. You see they are not African names, but we are advancing in names as well as in other ways. Five others were examined, but the committee did not accept them. One boy they did not know well enough; another had not learned all the Christian's ways! One lad had quarreled with his brother and went down with a stick to beat him —the committee thought he should know that a Christian cannot do that thing! Another boy said bad words, which showed he was not a good Christian. So you see it is no easy matter to pass the Silinda committee."

AINU NEAR SAPPORO

They have had their noses cut off for stealing

JAPAN

Sight-Seeing in Sapporo

A few months ago Rev. C. B. Olds, of Niigata, spent a short time in that part of Northern Japan known as the Hokkaido, in the interests of the Outlook and Evangelistic Committee of the Japan Mission. His brief stay in Sapporo, where he was the guest of Dr. and Mrs. George M. Rowland, proved so interesting that we quote a part of his description of it:—

"Sapporo is an American city in appearance, with broad streets and wide grounds about the houses, many of which are built in foreign style. The Agricultural College, a part of the Imperial University made famous by the constructive work of the consecrated President Clark in early days, is one of the main interests of the city. Paul Rowland has just taken a position on the faculty of the institution, having returned from America for the purpose. His parents are of course rejoicing in his return, and he is going to be an important force in the life of the city, especially in musical lines.

"The Kumi-ai church, with its magnificent new building and its efficient pastor, fills a large place among the ruling influences of the Hokkaido. It was a privilege to speak from its platform to an audience of over a hundred thoughtful young men and some Christians of more mature years.

"In Sapporo, too, I was glad to come

to know Utsunomiya, the butter man. He is a graduate of the University of Wisconsin, or at least studied there some years ago and came back with the purpose of developing a new industry for his country, and has succeeded wonderfully in his plans. He has a magnificently equipped dairy of ninety head of cattle, with all the best modern appliances. Withal he is a fine Christian man and transparently honest, such a man as it does one good to meet.

"Miss Daughaday, as I saw her in her pretty little home in the midst of her tireless work for students and others, is another of the unforgetables.

"On the way back to Niigata, I stopped off to see the Ainu at Shiraoi and the wonderful hot springs at Noboribetsu. The springs are marvelous —great fields of boiling mud and lakes of boiling water. The Ainu, the aborigines of the island, are just as primitive and shiftless as they have been pictured. Living in straw huts, with none of the conveniences of civilization, using the simplest and coarsest food and clothing, they yet are rather winsome in appearance. I was surprised to find them all speaking Japanese."

CHINA

What Appears in Shansi

Rev. Frank B. Warner, who was appointed to supervise the lower schools in connection with the government offer in Shansi, has reached his field, and writes from Fenchow as follows:—

"The situation here is certainly remarkable. I didn't believe all that was said about it could really be so; not that I disbelieved any one, but it seemed to me that it must somehow have been overestimated by its friends. But it is all so, every bit of it. Surely one can only stand with bowed head, in deep self-reproach at his lack of faith. What hath God wrought on the mission field! It seems as though the earnest prayers of his children were being answered so abundantly in this field that they are unable to bear up under the great responsibility which the blessing brings.

"All classes of people here are united in one thing, and that is in their confidence in the Christian church and in Christian work. This is the thing that has impressed me most since I have been here. Evidence of it simply piles up. Only one class of people dislike us and are afraid of our influence, and that is the grafting class; but sometimes individuals in that class do not dare do other than extend the utmost courtesy.

"For example, when the magistrate left here last spring, having been promoted to a national position, his place was taken by a very reactionary man. He was very cold at first, and Mr. Pye thought that he might make us all the trouble he could. One morning Mr. Pye met him and he was all smiles and bows, and most cordial with his invitations and offers of service. He proceeded to tell Mr. Pye about a letter he had received from some source higher up (the provincial governor, we suppose), saying good words for the *Jow Whey* (Christian Church). Since then he has been most cordial, and if he has private views of his own he keeps them to himself.

"The gentry and educated class here have unbounded confidence in the church and its work. It is the one institution that they do seem to feel has stability and permanence. They are slowly allying themselves with its work, and it is considered perfectly creditable to belong to it. They have a Bible class of their own, which meets on Sunday afternoons. The enrollment is 150 now, I believe. They issue a monthly pamphlet which reviews the studies of the class for the month. It also contains other material which is likely to interest the men.

"A corresponding pamphlet is issued for the women of the better class, and it contains many helpful suggestions for the home life. The man who does the composing for these papers is Mr. Pye's secretary. He is himself

one of the gentry and a very able man. He is a thorough Christian and very zealous for the work of the church. He is very wise and knows the kind of approach these men need. Slowly, one by one, they get a real grasp of the meaning of Christianity and of its inner significance, and are willing to ally themselves openly with the church.

"The first Sunday I was here we

BASKET CARRIER

This raincoat, made of grass, is tied to the strings of the front basket

received into the second step (the second step is the taking of the covenant) a man who has been a bank inspector for one of the largest banking firms in China and who has traveled all over China supervising these banks. Such men are never approached on the subject of church membership; advances always come from them first. This is a policy which is invariable."

*

The Woman of Wide Mouth Market

Not so much has been told recently of the steady, quiet, progressive evangelistic work which is going on in our South China Mission, but it goes on just the same. Rev. O. S. Johnson, of Canton, has sent the story of one of his evangelistic tours, when he goes by Chinese passage boat, train (Chinese owned and run), Chinese pony, and walking. On such a trip his baggage is carried in two round bamboo baskets, in which are deposited the necessities of life in the way of food, bedding, clothes, Chinese Bible, hymn book, etc. Except when on boat or train, the baskets are carried at the ends of a long pole on the basket carrier's shoulder.

Mr. Johnson's visits include towns of most fascinating nomenclature, such as Public Benefit Harbor; Water Steps Market, one of whose citizens has been in America; Tranquil Peace Market, where unfortunately there has been opposition to the church; Three-in-one Market, where the native preacher conducts on Sunday mornings a Bible class as earnest and open and as justified by results "as President King's at Oberlin!"

But perhaps one of the most interesting pauses of this special tour was at Wide Mouth Market, where a preacher of zeal and wisdom has special charge. "Here," Mr. Johnson says, "the women especially come out to the services in large numbers and are not ashamed of their faith. Among the six receiving baptism on this occasion was one woman eighty-six years of age. She has been coming to church regularly for years and has done her best to understand the 'Jesus doctrine.'

EIGHTY-SIX YEARS OLD

"After questioning her as to her knowledge of the Scriptures and gathering abundant testimony as to her sincerity, she was baptized and admitted into church membership. Later I inquired if I might take her picture. Never before had such an honor been accorded her, and she was well-nigh overcome with solemn wonder as she faced the camera. Yet she was pleased beyond measure; and when the deed was done she came forward, made a very low bow, and tried to place 5 cash (one-fourth of a cent) in my hand.

"Since she was poorer than most beggars, I appreciated the act, and assured her that the money was not necessary, the pleasure was all mine; and in due time I shall present her with a picture."

*

Influencing Key Men at Paotingfu

Rev. Hugh W. Hubbard, who joined the North China Mission in 1913 and who was stationed at Paotingfu, with special reference to educational and Young Men's Christian Association work, writes joyfully of the openings he is finding to reach young men:—

"The thing I am most enthusiastic over just now is my Bible class, or 'Examine the Book class,' as they call it. Imagine a room at the Normal College which sends out its graduates to all parts of China; a group of eighteen fine young men from the highest class in that college, every man a key man, next year to be a teacher and possible center of light in some school; and every one having volunteered to enter the class at Mr. Eddy's meeting; all present with open mind and smiling face. Here you surely have *opportunity*. We have had three meetings and not a single absentee yet (though I will make no promises for the future)....

"Most of our time together is spent with the Bible and such helps as blackboard, maps of the world and of Palestine, chronological charts, pictures, etc. I find that I can teach them much more easily through the eye and ear than through the ear alone, although they understand English quite well. But it surely warms my heart to see their friendly attitude, and I feel as though I were beginning to get at the work I came out to do. If these men represent the attitude of the student class of China, I feel that the Kingdom of Heaven is near at hand in this land—though it may seem far off in war-stricken Europe."

THE PORTFOLIO

Poisoned Bibles for the South Seas

From the Bible House in New York a thousand Bibles have just been sent on a voyage of 15,000 miles. They are a part of the eighth edition in the Gilbert Islands language printed by the American Bible Society, and their destination is Sydney in Australia, there to be reshipped to Ocean Island and Abaian in Micronesia. The preparation of the Gilbertese text was the loving labor of a lifetime to the famous missionary translator, the late Rev. Dr. Hiram Bingham. The finished books disclose a happy collaboration of Bible Society and missionary in giving light to the isles that "wait for His law."

In the bindery at the Bible House poison was worked into the covers to discourage insect foes; the packing room was turned into a tinshop while the books, in parcels of twenty, were soldered up in tin to guard against wetting by waves or weather, and the shipping office supplied the tin cases with fifty stout boxes as armor against rough handling by stevedores of many races—all these pains being taken to insure the safe arrival of the precious freight at the Gilbert Islands. The cost to the American Bible Society of this consignment was $1,367. It is a free grant to the American Board's Micronesian Mission. While the missionaries are free to give away the Bibles at their discretion, they will return to the Bible Society the net proceeds of any sales of these books which may be made among the people of the islands.

Ocean Island, to which the most of these Bibles go, is only a mile and a half in diameter—a mere dot on the Pacific Ocean, almost under the equator, some 5,000 miles southwest of

San Francisco. But the forty boxes landed at Ocean Island will be sent or taken on adventurous voyages of 200 miles or so to other islands of the Gilbert group by Mr. Richard Grenfell, of Australia, who acts for the American Board. The secret of the choice of this little island as a distributing center is its great wealth of phosphate, which attracts steamers and makes trade serve evangelism. Steamers going to Ocean Island for phosphate that will fertilize the fields of Australia carry from Sydney the Scriptures printed in New York to be the seed of a spiritual harvest throughout the Gilbert Islands. So the ends of the earth do praise the Lord.

From The Spirit of Missions for March, 1915.

An Experience in Indian Travel

We four women traveled 30,000 miles with perfect ease and without accident or fear. The only time we were really alarmed was in the Hindu temple at Kalighat, in Calcutta. We had a horrid experience in the sacred city of Benares, with its revolting temples; but in the great popular temple of the modern city, Calcutta, under the shadow of the most popular idol, Kali, goddess of blood, we were held by villainous Brahman priests, whose evil faces made us shudder at the thought of falling into their hands. They demanded money, which we gave them; and finally, with a sigh of relief, we found ourselves outside the gates. The filthy court was a veritable shambles after the usual sacrifice of a thousand goats to the goddess. The cheap booths, with pictures of the hideous idol, her red tongue hanging out; the vile symbols; the groups of bold, painted women who serve in the temple, and above all the wicked faces of the oily Brahman priests left a real and definite impression of the religion of India that can never be effaced by either Annie Besant's pleasant interpretations or by the Hindu swamis who lecture to American women. For days we were haunted by the horror of it. Not once did we see in any city or temple of India one pure, elevating, spiritual suggestion. Heathenism has not changed since the first chapter to the Romans was written. It will never change until the pure gospel of the Son of God shall come.

Mrs. Henry W. Peabody, in Missionary Review of the World.

THE BOOKSHELF

The Missionary Obligation in the Light of the Changes of Modern Thought. By Alfred E. Garvie. London: Hodder & Stoughton. Pp. 141. Price, 75 cents net.

Dr. Garvie, principal of New College, London, rejects "the common assumption that only those who keep their eyes closed to the fresh light of the age can still keep an unshaken belief in foreign missions"; and in the five lectures which make up this little volume he proceeds to show how the changes of modern thought as regards the Bible, the Gospel, Theology, other Religions, and the purposes and method of Foreign Missions do really reaffirm and reëmphasize the missionary obligation. The lectures are concise, straightforward, and clear. Dr. Garvie knows what the modern thought is, accepts it with discrimination, and applies it fearlessly to the missionary situation. Irenic in spirit, while frank and outspoken in its judgments, we believe the book will commend itself to those both of conservative and of liberal temper.

It contains many penetrating and illuminating observations on Christian missions. The last lecture, which should be of special interest to those concerned with the practical work of missions, has one characteristically discerning observation. Remarking that the adaptations which Christianity must make in its contact with the non-Christian faiths must be only in subordinate features, and that these

necessary divergencies will probably prove temporary and later give place to a greater uniformity, the author declares: "The Christian Gospel was Grecized and the Christian Church was Romanized to such a degree that ever since the Reformation Christianity has been endeavoring to recover its original form and to get rid of all foreign accretions. Will Indian pantheism or Chinese moralism, if allowed free play in changing the Christian faith, be necessarily less perilous and injurious? Since the Reformation the national churches have maintained the divisions of Christendom, which today is less international than it was in the Middle Ages. Are we to encourage an exclusive nationalism in India, China, or Japan which will perpetuate and multiply our unhappy divisions?"

The God Juggernaut and Hinduism in India. By Jeremiah Zimmerman, D.D., LL.D. New York: F. H. Revell Co. Illustrated. Pp. 319. Price, $1.50 net.

This book was written under the conviction that the history of man is inseparable from his religion, and that his character is molded and his destiny determined by his religious beliefs. The author not only familiarized himself with the sacred books of India, but he investigated in the country the effect of India's religions upon the life of the people. The work is the result both of study and personal observation, but with emphasis upon what was seen and heard. It is a most human book, touching life upon every page. The subjects are treated topically, as, for instance, The Ascetic and Religious Mendicant; Benares; Hinduism, Karma, and Transmigration; Caste; Hindu Temples; Villages; and The Sacred Books of the Hindus. Each chapter is complete in itself and is enriched with vivid illustrations. The last chapter shows the place Christianity holds among all other religions. Dr. Zimmerman has produced a clear, interesting, and decidedly informing book. J. L. B.

Gleanings from Chinese Folklore. By Nellie N. Russell. Compiled by Mary H. Porter. New York: Fleming H. Revell Co. With portrait. Pp. 169. Price, $1.00 net.

"The stories published in this volume were gathered in long evenings, when she (Miss Russell) wanted relief from the constant giving out from mind and heart." The titles indicate their variety: A Tartar Joan of Arc, The Jade Treasure, A Daughter of the Present, A Story of Old China. In the thought-forms, largely in the very words of the Chinese, life in its mixture of fears, loves, ideals, and labors is revealed to us as it transpires in that ancient land.

Preceding the stories are several brief sketches of Miss Russell: her life story, her unique work, her tender and significant funeral service; illuminating contributions by some of her friends in the North China Mission, who found these manuscripts after she had gone, and counted it a sacred trust to carry out her cherished plan of making a volume which should help to the understanding of the people whom she loved by those of her own land.

A characteristic paragraph from these tributes is worth quoting as revealing the temper and the method of the ideal foreign missionary:—

"How wonderfully she entered into every one's life, whether of the evangelist, his wife, the Christian schoolteacher, the wife of the richest man in the region roundabout, the old lady tottering to her grave, or the young daughter-in-law, the bride, or the little mischievous boy! 'With heart at leisure from itself,' she drew out from each one his story. She never went in the spirit, 'Now-I-am-holier, more-civilized-than-thou, therefore-hear-yeme,' but rather in the spirit of one who sought to find out the interest or the hunger of each one's life, and so somehow bring it in touch with the Lover of all. Such discoveries as she made of possibilities in the lives of this one and that!"

WORLD BRIEFS

The Chinese Student Volunteer Movement for the ministry numbers at present 400 volunteers, of whom about 100 have already entered upon church work.

A Moslem training school has been established at Delhi, India, where Moslem missionaries are to be taught English and other modern languages and the history and the tenets of Islam. A similar organization has recently become active in Cairo.

Roman Catholic missions in Japan celebrated last year the 300th anniversary of the edict of 1614, which ordered all foreign priests out of Japan, and was the beginning of thirty years of persecution of Christian converts and the practical extermination of Christianity in Japan.

A catalogue of existing Christian publications in Japanese contained, in 1914, 1,950 entries. The Christian Literature Society has decided to publish on its own account, and a hundred subscribers have been secured who will take—and pay for—a copy of everything published by the society.

During 1914 the New Testament was translated into Bugotu, the tongue of the (British) Solomon Islanders, and into Toaripi, spoken in Papua. The whole Bible is now available in Bicol, a language spoken in the Philippines. A portion of Scripture has for the first time been printed in Mwala, the tongue of another of the Solomon Islands.

German mission work in India is largely in Madras Presidency. The Leipzig, the Hermannsburg, and the Schleswig-Holstein Missions have a staff of sixty-five workers in that presidency. Other German missions are the Basel and the Gossner, the latter having gathered a Christian community of 130,000 among the Kols in Chota Nagpur, Behar, the United Provinces, and Assam.

Although China has made wonderful progress in the suppression of opium traffic, last year's official report of conditions in Shanghai and Hongkong shows that the accumulated stock is still being dispensed, while in the Foreign Settlement in Shanghai the number of opium dens has risen from 87 in 1900 to 663 in 1914. This condition of affairs is a huge disgrace to the Foreign Concession Management.

The island of Cyprus, which has been annexed by England, is another of the Bible places which this war has brought into newspaper notice. Isaiah refers to Cyprus under the name of Kittim, and in that time it was known for its copper mines. Its people are chiefly Greeks and Turks, and there are about 250,000 of them. Nicosia is the capital city, Limasol and Larnaca are the chief seaports. Since 1878 the island has been, by a convention with the sultan, administered by England, although still reckoned a part of the Ottoman Empire.

An Arabic hymn book, with fifty or sixty hymns valuable for developing the Christian life, has been prepared under the direction of the World's Sunday School Associations' Committee on Moslem Work. Bishop Hartzell, of North Africa, chairman of the committee, reports that the hymns and stories in the children's tracts are learned by heart and recited to groups here and there after the manner of the Arab story-tellers. The Sunday school scholars have already learned the story of creation and the promise of redemption, and chant it after the manner of the traveling Arab minstrels.

Count Okuma, Japan's veteran statesman, declares himself convinced that religion is the foundation of national strength, and he sets high value on the Christian ethical ideal. Count Okuma has watched with interest the campaign carried on in this country by Dr. Sidney L. Gulick, for twenty-six years one of the Board's staff in Japan, looking toward a better understanding between America and Japan. The Count is reported to have said that neither diplomacy, law, nor statesmanship can solve the difficulty; that only the power of Christian conscience and the teaching of human brotherhood can save the situation.

According to an article in the *Church Missionary Review* the Mohammedan world includes two hundred and one millions of people. Of these, ninety and one-half millions are under British rule, thirty-five millions under Russian and French, and forty-one and a half millions under other governments, chiefly the Dutch. Of the remaining thirty-four million, about one-half or eighteen million are subjects of the Ottoman Empire. The Allies (Great Britain, France, and Russia) thus rule over a preponderant majority of the world's Moslems (one hundred and twenty-six millions out of two hundred and one millions).

Russia has 20,000,000 Moslem subjects. That the Moslem women in Russia have a considerably different status from that held in other countries came out last June when a Moslem congress was held in Petrograd. The Petrograd Moslem women petitioned the congress for permission to vote in community affairs and for the right of initiation of divorce. These requests were refused as "premature," but the women were given permission to teach in primary schools and to get their training by attend-

ing normal colleges. A Moslem woman has qualified as a lawyer in Petrograd, and some Moslem women are already practising medicine.

The *International Review of Missions* in its January, 1915, issue devotes some consideration to the Every-Member Canvass as it has affected missionary giving. A good deal of criticism seems to have developed. The secretary of one Board says: (1) The Every-Member Canvass is made the pretext for refusing to listen to any other appeal during the year, although there is no guarantee that adequate sums will be subscribed at the one annual canvass. (2) Less time is devoted to the education of the church; in place of appeals for and information about various phases of work, only one single, general appeal is made. (3) When separate committees had charge of different activities each committee felt responsible for interesting the church in its special department. Now a central committee has neither the interest, the information, nor the sense of responsibility to create an interest in the various causes to which contributions should be made.

THE CHRONICLE

Arrivals on the Field

December 8. At Sirur, India, Rev. and Mrs. James F. Edwards, joining the Marathi Mission.

Births

November 15. At Ocean Island, Micronesia, to Rev. and Mrs. Frank J. Woodward, of Abaian, Gilbert Islands, a son, Leonard Empfield.

January 12. At Sachikela, Angola, West Central Africa, to Rev. and Mrs. Merlin W. Ennis, a daughter, Janet Conning.

January 23. At Tungchow, Chihli District, North China, to Rev. and Mrs. Howard S. Galt, a son, Wendell West.

Death

March 10. At Wolfboro, N. H., Mrs. Fannie Maria Newell, missionary of the Woman's Board of Missions, at Brousa, Turkey, from 1881 to 1898.

∴

We hear from India news of the engagement of Prof. William S. Picken, who went last September from the presidency of Kansas State Normal School to the Boys' High School in Bombay, and Dr. M. Eleanor Stephenson, who went out in 1906 and has been on the staff of the Ahmednagar hospital. Our congratulations to them both, with gratitude that this union does not deplete the Marathi Mission, whatever readjustments it may entail.

∴

Our sympathies and good wishes go out particularly to the missionaries in Turkey, the Balkan States, and Austria, who toil on in the midst of the strain of war times. Some of them we hear have been ill; others worn and harassed by the distress around them, the wild rumors and the uncertainties of the case. Yet they are all where they wish to be; and busy at tasks that, however arduous or painful, they would not forego. God bless them all; and keep them in his refuge; and make them adequate to the day's need!

∴

The Alden lectures for the current year at Chicago Theological Seminary were delivered by Rev. J. P. Jones, D.D., late of Pasumalai, India. The addresses, five in number, were given during the days from March 8 to 11. The topics were: Brahmanism; Buddhism and Jainism; Hinduism and Modern Movements; The Bearing of These Faiths upon the Missionary Propaganda (two lectures).

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Ashland, Cong. ch.	8 00	
Auburn, 6th-st. Cong. ch.	5 69	
Hallowell, Old South Cong. ch.	5 00	
Kennebunk, 2d Cong. ch.	75 00	
Saco, 1st Cong. ch.	18 09	
Wells, 2d Cong. ch.	5 00	116 78

New Hampshire

Amherst, Cong. ch.	1 60	
Derry, 1st Cong. ch.	2 50	
Exeter, Phillips Cong. ch.	56 00	
Hanover, ch. of Christ, Dartmouth College,	465 00	
Newmarket, Cong. ch., for 1914,	10 00	535 10

Vermont

Colchester, Cong. ch., Friend,	50 00	
Hartford, Cong. ch., Juliet Stimson,	5 00	

Orwell, Cong. ch. 43 27
Proctor, Union ch. 144 03
Royalton, Cong. ch. 7 00
Rupert, Cong. ch. 8 50—— 257 80

Massachusetts

Amherst, ch. of Christ, Amherst College, 75 99
Andover, Free Christian Cong. ch. 200 00
Beverly, Washington-st. Cong. ch. 70 00
Boston, Highland Cong. ch. (Roxbury), 113; Old South Cong. ch., 10; Mt. Vernon Cong. ch., 10; Eliot Cong. ch. (Roxbury), 1; Friend, 100; Friend, 2, 236 00
Brockton, 1st Cong. ch. 40 00
Dighton, Cong. ch. 10 00
Fairhaven, 1st Cong. ch. 52 14
Fitchburg, Rollstone Cong. ch., 76.46; Finnish Cong. ch., 7.02, 83 48
Forestdale, Preaching station, 6 13
Groton, Union Cong. ch. 10 92
Holyoke, John K. Judd, 50 00
Littleton, Cong. ch. 14 61
Lowell, Eliot Cong. ch. 40 00
Medford, Union Cong. ch. 9 59
Newton, Eliot Cong. ch., for Mohammedan native work in India, 12 00
Newton Center, In memory of Charles C. Burr, 100 00
Newtonville, George A. Eddy, in memory of David Livingstone, for Mt. Silinda, 100 00
Northbridge, Rockdale Cong. ch. 16 80
Orange, Central Cong. ch. 15 00
Packardville, Cong. ch., S. Alice Collis, for Aruppukottai, 25; Cong. ch. and Y. P. S. C. E., for Inghok, 20, 45 00
Quincy, Memorial Cong. ch. (Atlantic), 10 00
Richmond, Rev. William M. Crane, toward support Dr. E. P. Case, 166 67
South Attleboro, Friend, 5 00
Springfield, Olivet Cong. ch., 6.67; U. C., 5, 11 67
Stoneham, 1st Cong. ch. 65 23
Stow, Mrs. Lucy S. Connor, 25 00
Swampscott, Cong. ch. 7 00
Wenham, Cong. ch., Rev. Frederick M. Cutler, for Albania, 30 00
Westport, Pacific Union Cong. ch. 5 00
West Springfield, Ashley School and Charitable Fund, 154 63
Whitinsville, Friend, 100 60
Woburn, North Cong. ch. 41 38
Worcester, L. H. E. 50 00
——, Cape Cod, 10 25
———, Friend, 50 00— 1,919 49

Legacies.—Boston, Benjamin C. Hardwick, by Frank H. Wiggin and James L. Barton. Ex'rs, add'l, 4,700 00
Cambridge, Mrs. Susan J. Ross, by Frank Gaylord Cook, Ex'r, 70 55
Fairhaven, J. F. Damon, add'l, 20 00
Newburyport, Daniel Foster, by Henry B. Little, Adm'r, 518 40
North Falmouth, James Nye, by Frank H. Wiggin, Trustee, add'l, 88 06— 5,397 01

7,316 50

Young People's Societies

Massachusetts.—Acton, South Y. P. S. C. E., for Shaowu, 10; Framingham, Plymouth Y. P. S. C. E., for Mt. Silinda, 7.71, 17 71

Sunday Schools

Vermont.—Underhill, 1st Cong. Sab. sch., 2.05; Waitsfield, Cong. Sab. sch., 3, 5 05

Massachusetts.—Amherst, North Cong. Sab. sch., 10.25; Boston, Faneuil Cong. Sab. sch. (Brighton), 2.50; Fall River, Central Cong. Sab. sch., Inter. Dept., for India, 20; Lee, 1st Cong. Sab. sch., of which 50 for teachers in India and 20 for student in Japan, 70; North Attleboro, Central Cong. Sab. sch., for Madura, 7.26; Orange, Central Cong. Sab. sch., for Shaowu, 6; Swampscott, Cong. Sab. sch., 3.42; Waverley, 1st Cong. Sab. sch., for Mt. Silinda, 30; Winthrop, Union Cong. Sab. sch., 2, 151 43

Rhode Island.—East Providence, Riverside Cong. Sab. sch., 7; Newport, Union Cong. Sab. sch., 2.75, 9 75

166 23

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 23 35
Bridgewater, Cong. ch. 24 00
Chaplin, Cong. ch. 6 00
Lisbon, Newent Cong. ch. 38 73
Middletown, 1st Cong. ch. 16 24
Naugatuck, Cong. ch. 171 00
Norwich, Greeneville Cong. ch. 15 00
Sharon, 1st Cong. ch. 6 64
Thomaston, Cong. ch. 11 85
Wallingford, 1st Cong. ch. 120 00
Waterbury, Mrs. Helen P. Camp, 75; Mrs. Marion J. Willard, 5, 80 00
Wethersfield, Cong. ch. 87 86
Winchester, Cong. ch. 13 01
Woodstock, 1st Cong. ch. 15 00—— 628 68

Legacies.—Washington, Walter Burnham, by the Bridgeport Trust Co., Ex'r, add'l, 1,276 75

1,905 43

New York

Angola, Miss A. H. Ames, 3 50
Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, 65 00
Corning, 1st Cong. ch. 12 00
Fairport, Mrs. E. M. Chadwick, 20 00
Fulton, Cong. ch., Ladies, 5 00
Greene, S. H. Jameson, 2 00
Groton, 1st Cong. ch., for 1914, 40 00
Homer, Cong. ch. 45 00
Lisbon, Cong. ch., Mrs. George Lytle, 1 00
New York, Manhattan Cong. ch., toward support Rev. F. B. Bridgman, 94; Forest-av. Cong. ch., 10, 104 00
North Collins, 1st Cong. ch. 20 00
Norwich, 1st Cong. ch. 79 95
Pine Island, Rev. Gottfried Grobe, 2 00
Poughkeepsie, 1st Cong. ch. 232 42
Syracuse, Plymouth Cong. ch. 27 00
Wading River, Cong. ch. 17 00
Winthrop, Cong. ch. 6 20
———, Friend in Central New York, 25 00
———, Friend, 15 00—— 722 07

New Jersey

East Orange, 1st Cong. ch., toward support Rev. A. R. Hoover, 190 22
Montclair, 1st Cong. ch., for India, 100; do., Friend, 15, 115 00—— 305 22

Pennsylvania

Randolph, Cong. ch. 3 00
Ridgway, Priscilla Little, 451 21
Scranton, Puritan Cong. ch., 42.55; 1st Welsh Cong. ch., 10, 52 55—— 506 76

Ohio

Canfield, Ellen Edwards, 6 00
Chatham, Cong. ch., Friend, 5 00
Cleveland, C. F. Meyer, toward support Rev. A. B. DeHaan, 5 00
Columbus, Mayflower Cong. ch. 5 00
Hudson, Cong. ch. 39 00
North Monroeville, Cong. ch., C. B. Cook, 1 00

Oxford, M. F. L., for Inghok, 100 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Washington-st. Cong. ch., 47.63, 169 63——338 13

West Virginia

Huntington, 1st Cong. ch. 21 00

Georgia

Atlanta, Friend, 10 00
Savannah, 1st Cong. ch. 3 00——13 00

Florida

Daytona, Edgar M. Condit, toward support Rev. O. S. Johnson, 250 00

Young People's Societies

Connecticut.—Hartford, Center Y. P. S. C. E., for Shaowu, 30; Torrington, Center Y. P. S. C. E., toward support Rev. J. K. Birge, 50, 80 00
Ohio.—Columbus, North Y. P. S. C. E. 2 00
82 00

Sunday Schools

Connecticut.—Greenwich, 2d Cong. Sab. sch., 109.14; Southington, 1st Cong. Sab. sch., 13.31; Waterbury, 1st Cong. Sab. sch., 20; Westchester, Cong. Sab. sch., 1.46, 143 91
New York.—Homer, Cong. Sab. sch., 8.50; Niagara Falls, Pilgrim Cong. Sab. sch., 3.75; Syracuse, Plymouth Cong. Sab. sch., 12.04, 24 29
Ohio.—Cleveland, Euclid-av. Cong. Sab. sch. 5 00
Georgia.—Atlanta, Immanuel Cong. Sab. sch., for 1914, 2 00
175 20

INTERIOR DISTRICT

Texas

Austin, Ira H. Evans, 50 00

Illinois

Albion, 1st Cong. ch. 10 75
Dwight, Cong. ch. 6 00
Oswego, 1st Cong. ch., Ladies' Guild, 2 00
Wilmette, 1st Cong. ch. 71 30——90 05

Michigan

Ann Arbor, Rev. Dwight Goddard, 50 00
Grand Rapids, 2d Cong. ch., 10.50; Comstock Park Cong. ch., 7.50, 18 00
Old Mission, 1st Cong. ch. 4 29——72 29

Wisconsin

Columbus, Olivet Cong. ch. 200 00
Darlington, John Bray, 25 00
Fulton, Cong. ch. 3 00
Lake Geneva, 1st Cong. ch. 22 86
Manitowoc, Robert W. Means, 3 00
Menasha, 1st Cong. ch., for 1914, 36 20
Merrill, Scand. Cong. ch. 4 00
Pulcifer, Cong. ch. 3 00——297 06

Minnesota

Lake City, 1st Cong. ch. 8 00
Laporte, Frank W. Hart, for Mindanao, 2 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 166.09; do., Friend, 25, 191 09
Rose Creek, Cong. ch. 3 25——204 84
Legacies.—Northfield, James W. Strong, by Harlan W. Page and C. D. Rice, Ex'rs, add'l, 750 00
954 84

Iowa

Des Moines, M. H. Smith, 10 00

Missouri

St. Louis, Pilgrim Cong. ch., for Madura, 24 00

North Dakota

Granville, Irma L. Ingalls, 1 00

Nebraska

Adams, Mrs. Margaret E. Cook and John E. Cook, 5 00
Beatrice, 1st Cong. ch. 10 00
David City, 1st Cong. ch. 20 00——35 00

Kansas

Alton, Cong. ch., Friend, for Adana, 30 00
Kansas City, 1st Cong. ch., 20; Central Cong. ch., 10.30, 30 30
Sedgwick, Plymouth Cong. ch. 8 00
Wichita, Fairmount Cong. ch., M. B. C., for work in Turkey, 10; Plymouth Cong. ch., 4.26, 14 26
———, A deceased friend, 500 00——582 56

Colorado

Longmont, 1st Cong. ch. 12 89
Loveland, Ger. Zion Cong. ch. 10 00——22 89
Legacies.—Colorado Springs, Allen C. Cobb, by Franklin E. Brooks, Ex'r, 500 00
522 89

Young People's Societies

Illinois.—Waukegan, 1st Y. P. S. C. E., for Aruppukottai, 5 00
Michigan.—Grand Rapids, Plymouth Y. P. S. C. E. 3 00
8 00

Sunday Schools

Alabama.—Marion, Cong. Sab. sch., for work in Turkey, 4 75
Arkansas.—Gentry, Cong. Sab. sch. 3 50
Illinois.—Rantoul, Cong. Sab. sch., 1.46; Stillman Valley, Cong. Sab. sch., 5; Wheaton, College Cong. Sab. sch., 15, 21 46
Wisconsin.—Beloit, 1st Cong. Sab. sch., toward support Rev. M. W. Ennis, 5 00
South Dakota.—Worthing, Union Cong. Sab. sch., for Harpoot, 10 00
Nebraska.—Clay Center, Cong. Sab. sch. 2 25
Kansas.—Garfield, Cong. Sab. sch. 6 00
Colorado.—Arriba, Cong. Sab. sch., 3; Boulder, Cong. Sab. sch., 3, 6 00
58 96

PACIFIC DISTRICT

Nevada

Reno, Cong. ch. 30 39

Idaho

Lewiston, Pilgrim Cong. ch. 4 00
Westlake, Cong. ch. 2 00——6 00

Washington

Malden, Cong. ch. 2 00
Pleasant Prairie, Cong. ch. 3 00
Seattle, Pilgrim Cong. ch., toward support Rev. and Mrs. A. W. Hummel, 250; Alki, Cong. ch., 5, 255 00——260 00

California

Berkeley, 1st Cong. ch. 1 00
Hercules, Mr. and Mrs. B. T. Elmore, 15 00
Martinez, Cong. ch. 6 17
Petaluma, Cong. ch. 5 93
San José, Cong. ch. 101 60——129 70

Hawaii

Wailuku, T. Sugimoto, 3 00

Sunday Schools

Washington.—Kennewick, Cong. Sab. sch. 1 37
California.—Oakland, 1st Cong. Sab. sch. 21 00

22 37

MISCELLANEOUS

Canada

Montreal, George C. Jones, 2 00

Austria

Prague, Churches, 67.71, Friends, 1.71, and through *Betanie,* 11.98, all for Shaowu, 81 40

Bulgaria

———, W. W. 20 00

Switzerland

Lausanne, Mrs. Charles M. Patterson and Caroline McLellan, 25 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions,* Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,109 00	
For house funds for missionaries in Africa,	37 50	
For day school, Tientsin,	15 00	
For kindergarten, Miyazaki,	15 00	
For teacher, Japan,	100 00	
For purchase of land, care Rev. L. S. Crawford,	440 00	
For building for station school, Wai,	1,000 00	
For ladies' residence, Tientsin,	2,000 00	
For dormitory, Girls' Boarding School, Tungchow,	500 00	
For house for day school, Tungchow,	138 00	
(From Manhattan Cong. ch., New York, N. Y., toward support Mrs. F. B. Bridgman),	2 00	17,356 50

From *Woman's Board of Missions of the Interior* Mrs. S. E. Hurlbut, Chicago, Illinois Treasurer

For the Lucy Perry Noble Bible School Building Fund, care Miss Eva M. Swift,	6,000 00 350 00	6,350 00

From *Woman's Board of Missions for the Pacific* Mrs. W. W. Ferrier, Berkeley, California Treasurer

For hospital in Lintsingchow,	1,900 00 2,800 00	4,700 00

28,406 50

Additional Donations for Special Objects

Maine.—Brunswick, Bowdoin College, for native helper, care Rev. R. A. Hume, 100 00

New Hampshire.—Exeter, Friend, for work, care Rev. H. K. Wingate, 30; ———, Friend, for native evangelists, of which 500, care Rev. Lewis Hodous, and 350, care Rev. C. L. Storrs, 850, 880 00

Vermont.—Proctor, Union ch., for native worker, care Rev. C. L. Storrs, 75; West Brattleboro, Cong. ch., for use of Dr. C. E. Clark, 10; do., Cong. Sab. sch., for use of Dr. C. E. Clark, 15; West Newbury, Mrs. James Richmond, of which 2 for hospital work, care Dr. H. N. Kinnear, 2 for work, care Rev. J. C. Perkins, and 2 for work, care Mrs. T. D. Christie, 6, 106 00

Massachusetts.—Ashfield, Rev. Henry T. Perry, for hospital, care Dr. J. K. Marden, 35.20; Boston, 2d Cong. Sab. sch., Bumpus Memorial Class (Dorchester), for work, care Rev. P. L. Corbin, 50; do., Junior Miss. Band of Mt. Vernon ch., for kindergarten, care Mrs. H. A. Neipp, 5; do., Friend, of which 50 for hospital, care Dr. H. N. Kinnear, and 50 for work, care Rev. and Mrs. R. S. M. Emrich, 100; do., A., for school building, care Rev. H. H. Riggs, 400; Bradford, Bradford Academy, of which 25 for scholarship and 25 for native helper, both care Rev. R. A. Hume, 25 for work, care Mrs. George M. Rowland, and 25 for pupil, care Mrs. J. X. Miller, 100; Concord, Trin. Cong. Sab. sch., for Ahmednagar College, care Rev. R. A. Hume, 7.93; Danvers, Friend, of which 5 for work, care Rev. and Mrs. A. N. Andrus, 5 for hospital, care Dr. H. N. Kinnear, and 3 for kindergarten, care Miss Clara C. Richmond, 13; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for native worker, care Rev. E. P. Holton, 25; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Mrs. William O. Ballantine, 20; Georgetown, Friend, for work, care Dr. G. C. Raynolds, 60; Lawrence, Bertha C. Macurdy, for work, care Rev. W. N. Chambers, 5; Malden, Mrs. Charles T. Belcher, for work, care Miss Myra L. Sawyer, 5; Middleboro, A. G. Newkirk, for pupil, care Rev. E. H. Smith, 25; Newton, Friend, for native work in Beira, care Rev. C. H. Maxwell, 50; Northampton, Edwards Cong. ch., for hospital, care Dr. F. F. Tucker, 642.50; Pittsfield, Clarence Stephens, of which 156 for work, care Rev. J. J. Banninga, 117 for work, care Rev. W. M. Zumbro, 75 for work, care Rev. J. X. Miller, and 250 for other work in Madura, 598; Springfield, 1st Cong. Sab. sch., Junior Dept., for pupils, care Dr. C. D. Ussher, 20; Stockbridge, Hillside Circle of King's Daughters, for use of Mrs. Edward Fairbank, 15; Westboro, Charles M. Packard, for native teacher, care Rev. Edward Fairbank, 50; Whitinsville, Village Y. P. S. C. E., for native helper, care Rev. R. A. Hume, 56.05; Worcester, Mrs. A. C. Tourtellotte and Grace I. Chapin, for hospital equipment, care Dr. F. F. Tucker, 5; ———, M. S. Weinschenk, for hospital equipment, care Dr. F. F. Tucker, 2; ———, Friend, for use of Rev. J. C. Perkins, 200, 2,489 68

Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, Dorothea and John Crosby Brown Moore, for pupil, care Miss M. E. Andrews, 25; do., Union ch., Miss M. E. Salisbury, for pupil, care Miss Esther B. Fowler, 16; do., Union ch., Y. P. S. C. E., Junior Dept., for pupil, care Miss Esther B. Fowler, 15, 56 00

Connecticut.—Hartford, 1st Cong. Sab. sch., for work, care Rev. E. H. Smith, 21.65; Lebanon, W. W. Gillett, for high school and theological seminary, care Rev. J. J. Banninga, 25; Manchester, Union C. E. Soc., for pupil, care Rev. J. K. Birge, 22.50; Mansfield, Ada Chaplin Mission Band of 1st Baptist ch., for pupil, care Rev. E. H. Smith, 10; New Haven, Friend, through Rev. C. E. Ewing, for student, care Dr. C. W. Young, 65; Norwich Town, 1st Cong. Sab. sch., for new church, care Rev. E. H. Smith, 35; Somersville, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; Wethersfield, Cong. ch., for use of Rev. J. J. Banninga, 36; Winsted, Mrs. Sara G. Williams, for work among women, care Rev. William R. Leete, 25, 250 15

New York.—Irondequoit, United ch., Hugh Anderson, for pupil, care Rev. C. S. Vaughan, 10; Patchogue, Y. P. S. C. E., for hospital work, care Dr. E. P. Case, 25; Poughkeepsie, Cong. ch., for use of Dr. and Mrs. G. C. Raynolds, 20; White Plains, Cong. ch., of which 50 for scholarships, care Mrs. T. S. Lee, 25 for Bible-woman, care do., and 25 for use of do., 100, 155 00

New Jersey.—Arlington, M. W. P., for work, care Miss Dora P. Mattoon, 10; Collingswood, Edith L. Thomas, for work, care Rev. E. H. Smith, 50; Lakewood, Asa W. Kenney, for school, care Rev. George E. White, 25; Newark, 1st Cong. Jube Memorial Sab. sch., for hospital equipment, care Dr. F. F. Tucker, 15.25; North Summit, Armenian Women's Bible Class of the Neighborhood House, for King School, care Miss C. R. Willard, 3; Summit, Louise LeHuray, for King School, care Miss C. R. Willard, 3, 106 25

Pennsylvania.—Towamencin, Schwenkfelder Y. P. S. C. E., for pupil, care Miss F. K. Heebner, 20 00

Ohio.—Columbus, Three friends, for medical assistant, care Rev. M. S. Frame, 150 00

Illinois.—Chicago, Warren-av. Cong. ch., Mrs. Frank E. Page, for Frank E. Page Memorial Room in hospital, care Dr. F. F. Tucker, 50; Evanston, Mrs. E. J. Buffington, of which 20 for pupil, care Miss E. B. Fowler, 40 for pupils, care Rev. A. H. Clark, and 20 for pupil, care Rev. R. A. Hume, 80, 130 00

Michigan.—Ann Arbor, Rev. Dwight Goddard, for church, care Rev. E. H. Smith, 25; Kalamazoo, Jessie D. Russell, for work, care Miss Delpha Davis, 5; Olivet, Cong. Sab. sch., Mrs. Person's Sunshine Class, for use of Miss Ethel M. Long, 1.50, 31 50

Minnesota.—Hopkins, Mrs. C. H. Hill, for hospital, care Dr. H. N. Kinnear, 2; Minneapolis, Plymouth Cong ch., Friend, for hospital, care Dr. H. N. Kinnear, 10; Northfield, Cong. Sab. sch., Huntington Class, for work, care Miss Gertrude Chaney, 10; do., M. W. Skinner Memorial Gift, for school for married women, care Rev. W. O. Pye, 300; St. Cloud, St. Cloud Alumni, for pupil, care Mrs. R. S. Stapleton, 5, 327 00

Nebraska.—Bellevue, Luella Carter, for pupil, care Miss Clara H. Bruce, 20; Lincoln, 1st Cong. ch., Thursday Evening Club, for scholarship, care Miss Jeannie L. Jillson, 40.75, 60 75

Kansas.—Paola, Plymouth Cong. ch., 10, and Sab. sch., 10, for pupils, care A. A. Ward, 20 00

Montana.—Livingston, Rev. E. W. Cross, for school for married women, care Rev. W. O. Pye, 25 00

Colorado.—Fountain, Edith Douglass, for work, care Miss Inez L. Abbott, 16 00

Oregon.—Forest Grove, Rev. Royal M. Cole, for kindergarten, care Miss Nellie A. Cole, 1 00

California.—Little Lake, Cong. Sab. sch., for pupil, care Miss Mary B. Harding, 36; Pasadena, Cornelia S. Bartlett, of which 5 for work, care Rev. James McNaughton, and 5 for work, care Miss Emily McCallum, 10; San Diego, S. E. T., for hospital work, care Dr. H. N. Kinnear, 10, 56 00

Canada.—Montreal, Woman's Miss. Soc. of Am. Presb. ch., for pupil, care Miss Emily McCallum, 100; Ottawa, Edwin and Marion Charleson, for work, care Miss Annie E. Gordon, 25; Scotland, Ida L. Foster, for Bible-women, care Miss Dora J. Mattoon, 20; Toronto, Girls' Club, through Mrs. Woods, for girls' school, care Miss Annie E. Gordon, 15; do., Friend, for pupil, care Miss Annie E. Gordon, 15, 175 00

Austria.—Prague, Cong. Sab. sch., of which 1.90 for orphans, care Rev. H. H. Riggs, and 1.90 for orphans, care Rev. T. T. Holway, 3 80

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Mrs. C. N. Ransom,	5 00	
For kindergarten, care Miss Caroline Silliman,	32 50	
For pupil, care Miss Clara H. Bruce,	20 00	
For pupil, care Mrs. R. A. Hume,	10 00	
For pupil, care Mrs. R. A. Hume,	15 00	
For pupil, care Miss S. R. Howland,	5 00	
For work, care Miss S. R. Howland,	100 00	
For boarding school, care Miss L. G. Bookwalter,	100 00	
For boarding school, care Mrs. W. E. Hitchcock,	150 00	
For work, care Miss E. S. Hartwell,	20 00	
For work, care Miss C. T. Sewall,	50 00	
For library, care Miss Anna F. Webb,	26 50	534 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For King School, care Miss C. R. Willard,	3 00	
For pupil, care Miss Jessie E. Payne,	7 57	
For use of Mrs. F. F. Tucker,	2 85	13 42

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For pupil, care Rev. W. C. Fairfield,	12 50	
For use of Miss Martha S. Wiley,	12 00	24 50

Van College Fund

For use of college,	1,000 00
	6,731 05
Donations received in February,	43,229 23
Legacies received in February,	7,923 76
	51,152 99

Total from September 1, 1914, to February 28, 1915. Donations, $413,621.81; Legacies, $67,796.69 = $481,418.50.

Shansi School Fund

Maine.—Auburn, The Misses Washburn,	10 00
Massachusetts.—Fall River, Anna H. Borden,	20 00
	30 00

Van College Fund

Massachusetts.—Amherst, North Cong. ch., Samuel R. Parsons, 50; ———, Friends, 200,	250 00
Connecticut.—Hartford, Dr. G. C. Raynolds, 10; New Canaan, Friend, through Dr. G. C. Raynolds, 10; New Haven, Henry W. Farnum, 50; do., Mrs. Sarah J. Tibbals, 10; do., Miss Mary E. W. Beadley, 10; do., Friend, through Dr. G. C. Raynolds, 50; do., do., through do., 12; do., do., through do., 5; West Haven, Miss Alice L. Tucker, 5,	162 00
New York.—New York, O. S. Timourian,	25 00
Pennsylvania.—Athens, C. S. Maurice, 50; Philadelphia, Friend, through Dr. G. C. Raynolds, 15,	65 00
	502 00

Are We Mindful of Our Mercies?

Blessings are sometimes as hard to explain as sorrows. Today our country, alone of all the world, prospers. Ruin and defeat threaten us not.

What Shall We Render unto the Lord for All His Benefits toward Us?

We are ready to render thank-offerings unto His Kingdom. Unmerited blessings rightly suggest gifts of thanksgiving. Gifts for Christ's Kingdom seem to go directly toward the purposes of God's love.

This is the time for us to share in the Kingdom's progress. It is no moment for merely "holding our own." America alone is free to make notable advances in missionary work. Our hearts are open; let our hands be open also.

The expenses of the Board's work will increase heavily from this time on. Increased living costs and necessary relief must be met for missionaries in the war zone. Unusual demands are coming from many fields. Necessity is compelling the decrease of government grants in Africa and India. Twenty missionaries have been held in this country, who will sail the instant the war is over.

The Real Facts by Way of Contrast

1.	The facts for April	Gifts from churches gained $884 Individuals' gifts fell off $2,000
2.	The facts for 7 months	Gifts from churches lost $3,351 Individuals' gifts fell off $6,015

Gifts from living donors have decreased nearly $10,000. We have no right to take credit to ourselves for the accident of increased return from legacies.

This year INDIVIDUAL GIFTS should be larger than ever before in the Board's history.

Will you take a missionary's salary for your own?

Will you take a definite valley or district with its native workers and churches?

Will you become shareholders in a station at $100 or $30 a share?

Such *definite investments* will count on your Apportionment; will stimulate your personal interest; will bring the Board's treasury out of danger.

Shall the Gifts of Churches and Individuals Now Increase?

A TEMPLE COURTYARD IN WAI, INDIA

The small object in the center is an idol. It shows simply the head and shoulders—a fat, sleepy face, with large ears. Wai is a part of the Marathi Mission